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Dr. *BURTON*'s

THREE

SERMONS

ON THE

KING'S INAUGURATION,

Preached before the

UNIVERSITY of *OXFORD*.

Dr. BURTON'S

THREE

SERMONS

BRITISH MUSEUM

KING'S INAUGURATION,

Preached before the

UNIVERSITY of OXFORD.

UNIVERSITY-POLITICKS.

Or, the Study of a

CHRISTIAN,

GENTLEMAN,

SCHOLAR,

Set forth in THREE

SERMONS

ON THE

KING'S INAUGURATION

Before the

UNIVERSITY of *OXFORD*,

At St. *Mary*'s Church.

BY JOHN BURTON D.D.
Fellow of *Eton* College.

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1 THESSAL. IV. 11.

That ye ſtudy to be quiet and to do your own buſineſs.

THESE words ſet forth a ſocial Duty of univerſal uſe and importance, ſuited to all conditions and circumſtances of life. — At firſt ſight perhaps it might be imagined that the meaning of the precept was ſo very plain and obvious, as not to need any diſtinct explication; and the practice of the duty ſo very eaſy, as well as reaſonable, as not to need any particular direction or recommendation. But, upon a nearer inſpection into the general behaviour of men in the world, we ſhall be convinc'd that this precept may be miſunderſtood, and that in fact it is not ſo eaſy a matter, as one would imagine, even to be *quiet*. Certain it is that St. *Paul* thought he found ſufficient reaſon to inculcate this doctrine: and accordingly we remark that it is frequently and earneſtly, in other paſſages of this Epiſtle, as well as my text, recommended to the Converts at *Theſſalonica*.

From the hiſtory of the Acts of the Apoſtles we may remark ſome ſingular circumſtances, which gave *occaſion* to this precept. Some indeed there were of a common nature, founded in the genius and manners of the *Greeks*, an inquiſitive, buſy people, fond of Novelty, and on this account reſorting to all places of Mercantile and Literary commerce: now, I ſay, beſides this general conſideration, there were ſome *local* reaſons, ſome particular incidents, which ſhew the expediency and ſeaſonableneſs of the Apoſtolical injunction: for we read [Acts c. 17.] that the *unbelieving Jews, moved with envy at the* ſucceſs of St. *Paul*'s preaching at *Theſſalonica, gathered a company, and ſet all the City on an uproar, crying, theſe, that have turned the world upſide down, are come hither alſo; and theſe all do contrary to the decrees of* Cæſar, *ſaying, there is another King, one Jeſus.* Thus were the Chriſtians unjuſtly charged with the imputation of ſedition and turbulency; the very Crime, of which their accuſers were guilty; and their Religion was traduced to the Civil Magiſtrate, as a Scheme of miſchievous tendency, and inconſiſtent with the eſtabliſhed Government.

St. *Paul* ſoon afterwards, writing to the *Theſſalonians* from *Athens*, or, as others not without good reaſon ſuppoſe, from *Corinth*, (to which place he had made his eſcape,) moſt probably had

had this very occurrence in view; and accordingly, among other precepts and exhortations, inculcates this duty of my Text, as the moſt effectual way of confuting the ill-grounded charge of turbulency and ſedition: ſo that by *well-doing*, by the example of a quiet and peaceable behaviour, and an honeſt induſtry in their ſeveral callings, they might put to ſilence the malice or ignorance of their Accuſers.

Study to be quiet and to do your own buſineſs.

We may here remark a peculiar emphaſis in the original expreſſion: Φιλοτιμεισθαι ἡσυχαζειν· *ſtudy* to be quiet: with an uncommon zeal and ambition purſue this point, with the ſame emulation and earneſtneſs, with which men generally court honours and preferment; as being of the greateſt advantage in ſocial life, as conducive both to your preſent and future happineſs. From this conſideration we may perceive both the *difficulty* and *importance* of the duty enjoin'd.

You will obſerve that the Precept of my Text is delivered in *general* terms, and accordingly, like all other general directions, is liable to be miſunderſtood or miſapplied. And in fact this happens in the preſent caſe: for men, under the notion of being *quiet*, are apt to be quite *idle*; and, under the notion of doing their *own* buſineſs, become *pragmatical*.

I. I ſhall therefore endeavour firſt to ſtate the *meaning* of the precept, and point out the *extent* and *meaſure* of the duty.

II. I ſhall offer ſome conſiderations to enforce the *practice*.

III. I ſhall direct the particular application of the Doctrine to the purpoſes of the preſent Solemnity.

Firſt then — To be *quiet* is not to be ſo abſolutely, in a *Phyſical* ſenſe; it does not denote a ſtate merely paſſive, or a mere negative character; a ſtate of abſolute idleneſs and inactivity is far from the Apoſtle's meaning; for this is inconſiſtent with the latter clauſe of the precept, which enjoins the *doing our own buſineſs*. Now both clauſes are to be conſidered jointly, and explained conſiſtently with each other. At the ſame time that quietneſs is recommended, there is alſo ſubjoined an obligation to do our own buſineſs: our induſtry is not diſcouraged, but directed to its proper Object. To be quiet then is to be ſo in a *moral* ſenſe; which implies the exerciſe of ſelf-denial in its ſeveral ſhapes, in the reſtraint of all diſorderly paſſions of the mind, ſuch as Pride, Diſcontent, Avarice, Ambition &c. which uſually prompt men to intrude into their Neighbour's province, and intermeddle in

buſineſs

buſineſs not their own; in which they neither are directly nor indirectly intereſted. So that the doctrine of my Text implies the prohibition of two bad moral qualities, *Idleneſs*, and *Impertinence*, doing nothing at all, or nothing to any good purpoſe.

Quietneſs, conſidered with regard to *our ſelves* imports a temper of mind undiſturbed and contented under every diſpenſation of Providence: with regard to our *Neighbour* — it imports an unwillingneſs to create him any diſturbance and uneaſineſs: and more particularly, conſidered as a duty of private perſons to their Superiors, it implies ſomething *paſſive* in its Nature; and in this view it ſtands diſtinguiſhed and oppoſed to a contentious turbulent Spirit; and implies a peaceable temper of mind reſigned and without murmuring or reluctance *ſubmitting to every ordinance of man for the Lord's ſake.*

As the precept of my text is expreſſed in *general* terms, and extends to the regulation of our behaviour in a publick as well as private capacity, the preſent occaſion leads me rather to conſider it in the former view; as ſetting forth the duty of Chriſtian Subjects to their Governors, as it conſiſts in a peaceable ſubmiſſion to their authority, and a regular diſcharge of all offices belonging to their reſpective ſtations. Whoſoever thus *ſtudies to be quiet, and do his own buſineſs,*

neſs, by all proper inſtances of obedience both active and paſſive, is doubtleſs a very uſeful and worthy member of the Community; or in other words, He, who in his whole ſocial relation behaves himſelf like a good Chriſtian is certainly a good Subject.

With regard to all *general* rules it is to be obſerved, that theſe muſt be underſtood with ſome limitations and reſtrictions. Accordingly, where the Apoſtle, under the notion of being quiet, does in general forbid our meddling in the affairs of other men, whether publick or private, this is to be underſtood not *abſolutely*, but in certain caſes, in *ſuch* caſes only, where our interpoſition is neither needed nor deſired, but rather gives diſturbance to our Neighbours or Governors.— There is a prior obligation from the law of nature not only to abſtain from doing harm, but alſo to do all the good we can to our Neighbour. And withall it muſt be obſerved that the Goſpel has enlarged the extent of this duty, making application of it to more caſes than it was before thought to comprehend. And therefore an abſolute indifference, an entire unconcernedneſs for others is repugnant to the common principles of Humanity, Juſtice, and Chriſtian Charity. There is a time for all things: there is a time when this other precept muſt take place: *look not every man on his own things, but every*

every man alſo on the things of others. Now by properly applying theſe conſiderations we may perceive the conſiſtency of the latter clauſe of my text with the former; in truth they will be found to involve each other: they are reciprocally ſubſervient to each other, as *Means* in order to an *End*; for, in order to be quiet, we muſt do our own buſineſs: and, in order to do our own buſineſs, we muſt be quiet. So that, tho' the notions of each are formally diſtinct, yet in their practical application they generally coincide, and may accordingly be jointly conſidered in one point of view, under this common head of enquiry, what is properly our *own* buſineſs; and how far that of our *Neighbour* may make a part of it: Our ſtudy to be quiet will be moſt effectually directed by the knowlege of ſuch limitations.

Now here it muſt be obſerved that *Buſineſs* is a *relative* notion; and its extent and meaſure is to be determined by the conſideration of ſome other circumſtances: and accordingly, in proportion to the different circumſtances of particular perſons, buſineſs alſo will be different both in kind and degree. The different relations, under which we may be conſidered, produce a different ſet of actions or duties: and theſe are ſubordinate to each other according to their reſpective importance: Some of theſe are *common*

to all men, neceſſarily reſulting from the conſideration of the ſame common nature: of this kind are all offices of Humanity.—Some moreover belong to us, conſidered under a particular denomination or ſect, as *Chriſtians*; ſuch are the duties of a more extenſive Charity, as well as Piety, with all acts of a ſtrictly religious nature.—And laſtly, ſome are *peculiar* to a certain ſtate and ſituation in life, and are the appropriate duties of certain particular perſons excluſive of all others: ſuch are the ſeveral offices which we bear, as members of the Community.——Upon the whole, the relation, in which we ſtand to one another in general as *Men*, and *Chriſtians*, or in particular, as members of a *Community* under certain regulations, muſt determine the manner of our behaviour in ſocial life. In this view of things there muſt be a mutual intercourſe of offices: *other* mens buſineſs will often become a part of our *own*; the obligation to quietneſs ceaſes of courſe, where any duty preſcribed calls out our powers into action; nor indeed will any man be thought too buſy, where he is thus properly employed.

Thus, for Example, to relieve him who is ready to periſh is an act of Humanity, which becomes our own immediate buſineſs, and ſuch as ſhould overrule all other regards. In our Saviour's parable of the man who fell among

thieves,

thieves, we read that a *Prieſt* and *Leviſt* came that way: but they only looked on, and *paſſed by on the other ſide.* Now perhaps theſe good men might alledge in excuſe of their neglect, that they were otherways engaged in doing their own buſineſs: that their attendance was requir'd about ſome office of their proper calling: —— vain pretence of unreaſonable, prepoſterous piety, and ſcandalous mockery of Religion! — to ſuccour the diſtreſſed was their immediate indiſpenſable duty: their unconcernedneſs was cruelty. In ſuch caſes God requireth mercy and not ſacrifice. Who then was *Neighbour and friend to him who fell among thieves?* He, *who ſhewed mercy on him:* a man of the moſt hated denomination; the good *Samaritan.*

When the certainty of Revelation is called in queſtion, when its Doctrines are ridiculed, miſrepreſented, or denied, — as Chriſtians, as Servants of one common Maſter who is in heaven, and more eſpecially, as Miniſters of the Goſpel, in point of duty we ſtand obliged to vindicate the honour of our holy Religion, to rebuke the blaſphemer, to confute, if not convince, the infidel. To ſit down in ſilence tamely under ſuch provoking circumſtances — what elſe is this but to deſert our ſtation, and betray our truſt? our quietneſs in this inſtance would be an high crime, and a kind of treaſonable

cowardice. We muſt *contend earneſtly for the Faith once delivered to the Saints:* and it behoves us on ſuch occaſions to apply home to our ſelves this declaration of our Saviour: *whoſoever ſhall be aſhamed of me or my words in this adulterous and ſinfull generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of the Father with the holy Angels.*

And further, as members of an *eſtabliſhed Church*, we may and ought to ſupport its conſtitution againſt its open or ſecret adverſaries. The apprehenſion of danger ſhould awaken our caution, and put us on our guard: and every actual attack calls for the vigorous exertion of our powers in defence of the common Cauſe. To be calm and undiſturbed, amidſt circumſtances of danger, would be an inſtance of an unaccountable inſenſibility, or cowardly weakneſs. True it is that peace and unity in Religion are advantages very deſireable: but how are they to be maintained, and preſerved? not by tamely making conceſſions to the unlimited demands of Men, who ſeem reſolv'd to be ever diſſatisfied. We are told that in religious diſputes our *moderation* [επιεικεια] *ſhould be known unto all men.* It would be well if the Objectors did in their behaviour ſhew the influence of that principle, which they ſo much recommend. But, as they apply this principally to Matters

of

of Religion, we may aſk in *what* caſes this Chriſtian Virtue, this Moderation, is to take place? the Anſwer is plain; in *thoſe* caſes only, where there is ſomething *immoderate*, where there are ſome *exceſſes* to be corrected and reformed. And therefore till it appears that ſuch are found in the Doctrine and Diſcipline of our church, it would be an unwarrantable weakneſs to ſacrifice its rights and privileges to the capricious humours of unreaſonable men.

Moreover, as *Subjects*, as Members of the Community, we are not entirely unconcerned and diſintereſted in the effects of our Neighbour's behaviour. Many occaſions may ariſe, in which the interpoſition of our beſt endeavours is needed and required, as the Means of preſerving the publick good. Thus, when ſeditious Principles become popular, and are propagated with ſucceſs, — when treaſonable Practices are either avowedly or ſecretly carried on, our indifference and unconcernedneſs in ſuch circumſtances would be diſloyalty to our Sovereign: peace and quietneſs on ſuch occaſions, or the fear of giving offence to any particular perſons, would be an act of hoſtility againſt the Publick: not to oppoſe ſuch wicked deſigns is in effect to countenance them; not to prevent when it is in our power, is to partake in other men's ſins.

Laſtly with regard to the *Civil Magiſtrate*, the Governors of ſocieties, and ſpiritual Guides, &c. — there is ſomething of a *publick* care implied in their very character: their office is not confined to their own private *perſonal* concerns: while they direct the behaviour of *others* they are properly doing their *own* buſineſs: they bear the imputation of other men's actions, and the publick is intereſted in the effects of their adminiſtrations. To be quiet in ſuch a ſtation, or to court popularity by the relaxation of wholeſom diſcipline is inconſiſtent with the rule of duty, and the ends of their office. When we hear a Magiſtrate commended for his civility and gentleman-like behaviour toward delinquents, methinks there is ſomething ſuſpicious and inſincere in this kind of praiſe, ſomething that implies more than the mere abatement of rigour: it is rather found to imply ſome criminal neglect, ſome partiality of favour and affection, the ſpecious diſguiſe of corruption and plauſible breach of truſt.

What the judgment of God is in this caſe ſacred Hiſtory inſtructs us by examples, as well as precepts: a very remarkable one occurs in 1 *Sam.* II. 3. An account is there given of a ſupreme Magiſtrate at once the High-Prieſt and Judge of *Iſrael*: he is repreſented under a character very amiable and laudable in a private

ſtation

ſtation of life — of gentleneſs and good-nature to his people, and of Piety towards God; but yet we perceive a moſt ſevere judgment denounced againſt him, together with the reaſon of it ſubjoined. It ſeems he was culpable in his *publick* capacity, as ſupreme *Magiſtrate* civil and eccleſiaſtical, guilty of a breach of truſt: he was a mean-ſpirited remiſs Governor, as well as a too indulgent father. The ſpecious plea of paternal affection, and infirmity of old age, in excuſe and alleviation of his guilt was alledged in vain: the horrible wickedneſs, which he ſuffered to paſs with impunity, redounded to his own ſhame and puniſhment: *for thus ſaith the Lord, behold I will do a thing in Iſrael, at which both the ears of him that heareth ſhall tingle; for I have told him that I will judge his houſe for ever, for the iniquity which he knoweth; becauſe his Sons made themſelves vile, — and he reſtrained them not.* — In this Example the Magiſtrate may read an inſtructive leſſon: he may conſider this judgment of God as affecting his behaviour, and enforcing the obligation to the due exerciſe of his authority in the puniſhment of wickedneſs and vice, and the maintenance of God's true religion and virtue.

Now, in theſe, and the like inſtances of a publick nature, there is ſome plain reaſon aſſignable which requires and authorizes our interpoſition

ſition in other men's concerns: their buſineſs is now become our own by virtue of ſome general or ſpecial obligation; either ſuch, as in common does affect us as men, or Chriſtians: or ſuch, as reſults from ſome particular ſtation, in which we are placed as members of the Community. But where ſuch a right of acting cannot be produced, our intermeddling there is equally impertinent and criminal: in *ſuch* caſes we *muſt ſtudy to be quiet, and do our own buſineſs.* What in particular thoſe caſes are, is not indeed always eaſy to determine: here is a nice trial of a good man's virtue, and a wiſe man's diſcretion. The extent of every relation, in which we ſtand according to our ſeveral ſtations in ſocial life, muſt be carefully examined; and from thence we muſt take the meaſure, and make the proper application of the ſeveral duties. And indeed no ſmall degree of caution is requiſite; and more eſpecially ſo, as in this reſpect we are generally induſtrious to deceive ourſelves; and oftentimes, out of a falſe notion of zeal and publick ſpirit, are apt to become pragmatical and turbulent.

I ſhall therefore point out ſome inſtances, in which our intermeddling in other men's concerns is forbidden. — It may then in general be obſerved, that, wherever any regular proviſion is made for the adminiſtration of certain offices either by God or Man — where a peculiar order

der of men is appointed to attend upon ſuch buſineſs, *there* the interpoſition of any private unauthorized perſon is as criminal, as it is unneceſſary. Thus for example: No *Layman*, out of a preſumption of any ſuperior abilities either intellectual or moral, may uſurp the execution of that office, which appertaineth unto the *Prieſt* alone: *no man taketh this honour to himſelf, but he, who is called of God, as was Aaron.* Now with regard to *Corah* and his confederates, 'tis obſervable that they were *Princes of the Aſſembly*, and *famous in the congregation*, —— *men of renown*: and probably on that account might think themſelves better qualified to preſide in the adminiſtration of matters civil and eccleſiaſtical than *Moſes* and *Aaron*, againſt whoſe authority they rebelled. But let us mark the event: behold the judgment of God miraculouſly interpoſed in the vindication of his ordinances, and the ſacrilegious uſurpers chaſtiſed by an inſtantaneous præternatural puniſhment!

Theſe conſiderations may be extended to the caſe of all thoſe, who officiouſly intrude themſelves into other men's labours. —— But more eſpecially to a certain Fraternity of Teachers, profeſſing Chriſtianity in a *new method*, a ſelf-commiſſioned order of Mendicant Itinerant Preachers, *who run where they are not ſent*, and invade the province of other men, *creeping into houſes*,

houſes, and leading Captive ſilly women. As far as we may judge from the face of things, we cannot but think their behaviour in many reſpects infected with a *Phariſaical* leaven: Phariſaical pretenſions to a more profound knowlege of the Law of God, and expounding it in a purer way —— Phariſaical oſtentation of greater Piety in Faſting and Prayers — a like contemptuouſneſs and uncharitable cenſure of others, as Publicans and Sinners — a Phariſaical zeal in compaſſing ſea and land to make a Proſelyte &c. —— And, as to the effects of their teaching —— they do not appear to anſwer the pretended purpoſes of greater *edification*: for they perplex themſelves and their Hearers with abſtruſe points, hard to be underſtood, and not tending to any moral uſe: which unſtable minds often wreſt to a bad purpoſe in different ways, being either elated into Preſumption, or ſunk into Deſpair. 'Tis further obſervable as to the *manner* of their teaching, that they aſſume an air of extraordinary authority: they dictate, as if they were diſtinguiſhed by an Apoſtolical miſſion, as if the Goſpel of Chriſt was truly preached by *none*, but themſelves. Surely this is an inſtance of unwarrantable arrogance and ſelf-ſufficiency. They magnify their their office, and preach themſelves, as Lords over the people's faith: at the ſame time they

ſcruple

ſcruple not to ſpeak evil of Dignities, and deſpiſe the authority of their Governors, and bring a railing accuſation againſt their Brethren, and vilify the eſtabliſh'd Clergy, whoſe province they invade: and with regard to their Hearers, — inſtead of edification and real improvement in Chriſtian knowledge, their preaching tends to a quite different purpoſe, to leave ſcruples and jealouſies in their minds, and alienate their affections from their lawful Miniſter. Surely this proceeding cannot be reconcil'd with the ſpirit of Chriſtian meekneſs and Charity.

And now we may with reaſon demand by *what authority* they do theſe things? can they produce any proofs of a *Miſſion*, either extraordinary or ordinary? have they any Call by divine or human appointment of a general or ſpecial nature, — either as Chriſtians in common, — or as empowered by virtue of any office in the Community? or, do they plead the ſingular privilege of *Inſpiration*, and a *divine* impulſe to juſtify their pretenſions? — In whatever view their behaviour is conſider'd, I cannot ſee on what grounds it can be warranted; the principles, on which they proceed, appear ill-founded, — the meaſures, they take, irregular, — the effects, with regard to the publick, dangerous. However, we may in the mean while indirectly derive ſome profit from their officiouſ-

neſs; we may conſider this as ſuggeſting an admonition to ourſelves to double our diligence and aſſiduity, that our miniſtry be not blamed, and that we may *cut off occaſion from thoſe who ſeek occaſion* to find fault, to diſparage our performances, and, under pretence of greater ſanctity, deceive our people, and enter into our labours. And with regard to thoſe among them of wellmeaning welldiſpoſed minds, I hope they will take in good part this friendly admonition, that, inſtead of amuſing themſelves with the perſwaſion of *imaginary impulſes*, and I know not what *extraordinary feelings*, inſtead of perplexing themſelves and others with doctrinal points, unedifying or unintelligible, they would attend to the more plain practical precepts of the Goſpel; to thoſe eſpecially, which enjoin the duties of Chriſtian *Charity* and *Unity*, and a peaceable ſubmiſſion to the eſtabliſhed order of Government; and then ſeriouſly conſider how they can reconcile their practice with ſuch principles: they might perceive how little reaſon they have to intermeddle in other men's concerns, where they have no Call or intereſt: if they were really good Chriſtians, they would not diſturb their brethren by an impertinent officiouſneſs, they would rather be influenc'd by the precept of my text, *they would ſtudy to be quiet and to do their own buſineſs.*

It hath been obſerv'd that the precept of my Text does rather reſpect the behaviour of private perſons and inferiors, than that of *Superiors* and Governors. Now, taking this along with us, let us apply the direction to particular caſes. Accordingly the man of low ſtation and underſtanding is hereby inſtructed not to go beyond the limits of his Calling, nor to meddle with matters, which belong to another man's province: let him not dictate to his Paſtor in the Pulpit, or to the Judge on the Bench: 'tis Their office to expound the Law of God and man: 'tis His to hear, learn, and obey.

With regard to our *Equals* there is a proper degree of quietneſs to be obſerv'd: to obtrude advice and directions, where they are neither needed nor deſired, is at beſt a fooliſh kind of buſineſs, undertaken without any ſufficient reaſon, and is withal an *ungracious* office; for in effect it upbraids the Party, in whoſe concerns we intereſt ourſelves, with ſome inſufficiency and incapacity to do his own buſineſs, and accordingly does often provoke his juſt reſentment. —— But to preſcribe Laws to our Governors —— to cenſure, or oppoſe their decrees, —— to rejudge their determinations in a petty private tribunal — this is a proceeding in point of good manners very indecent, and injurious to the dignity of their character; a proceeding no

ways warranted by any plea whether of a general or ſpecial right; is repugnant to the reaſon and eſtabliſh'd order of things, and in its tendency miſchievous, deſtructive of the publick peace and tranquillity, equally inconſiſtent with the character of a good moral man, a good Chriſtian, and a good Subject.

There is indeed generally leſs difficulty in complying with the *negative* part of any precept, as this merely ſuſpends the action; and under this notion the firſt clauſe of my text is to be conſidered. If then it be thought ſtrange that men ſhould be ſo averſe to the duty preſcrib'd, *the ſtudy to be quiet*, it muſt be remember'd that in this caſe there is a reſtraint laid on our inclinations: our paſſions, which prompt us to action, are here controuled and overruled; here is the exerciſe of *ſelf-denial*; and this we know is generally attended with ſome difficulty. And in fact we find that men are commonly more forward to meddle with their Neighbour's affairs, than to *do their own buſineſs*. Here is a miſapplication of induſtry, which is worſe than mere idleneſs, as in its tendency it is productive of great miſchiefs. For to this cauſe we may impute the various diſturbances, which deſtroy the peace of Individuals, as well as Communities. Few people ſit down in a ſtate of abſolute inactivity; they muſt be doing

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ſomething: if they cannot or will not confine themſelves to their own buſineſs, they will of courſe be intermeddling in that of others, which they like better; and the moſt enterprizing genius will create the greateſt miſchief.

'Tis indeed the duty of every member to contribute to the common ſervices of his Country; yet under certain regulations, every one in his own order, and reſpective ſtation. But in this inſtance more eſpecially men are apt to deceive themſelves, and, under a falſe notion of publick ſpirit, they ſeem to forget that they are *private* perſons, and, by the manner of judging and acting, uſurp the office of their *ſuperiors*. Examples of ſuch buſy Spirits have ever been too often found both in the ſmaller and greater Communities. Publick good is made the ſpecious pretence, for this is the publick concern: but in reality ſome ſiniſter motive rather influences their whole behaviour. Arts of ſedition are numberleſs, of as various ſhapes and colours, as is the Wit or Malice of Man. To object, cavil, and cenſure the conduct of our ſuperiors is a plauſible and eaſy topick of harangue: "that, which wanteth in the weight "of their ſpeech, is ſupplied by the aptneſs of "men's minds to accept and believe it." [Hooker] Nor indeed is it a difficult matter to weaken the credit of our Governors by ridicule, or to confute

ſute their reaſonings by miſrepreſentations: and it is obſerv'd that the invidious accuſation generally meets with popular applauſe. This is a ſort of cuſtomary tax on greatneſs and Power, which the higheſt ſtations in their turn are oblig'd to pay to their inferiors: the moſt wiſe and virtuous adminiſtrations were never exempt from it. Sacred hiſtory informs us that the King after God's own heart could not eſcape the cenſure and oppoſition of a diſcontented Party.

How far it is allowable for a private ſubject to concern himſelf in publick affairs is a point, which has ever afforded matter of diſpute: the preciſe determination of it depends upon the particular Conſtitution and form of Government. But thus much in general may be aſſerted, that the whole tenour of the Chriſtian Polity and Goſpel-precepts enjoins this duty of being *quiet* in its utmoſt extent, enjoins an humble ſubmiſſion to the higher Powers for Conſcience ſake, and diſcountenances every tendency toward ſedition in thought, word, and deed; all uncharitable ſuſpicions, and every kind of defamation, and all illnatur'd ridicule: in ſhort, every degree and ſort of oppoſition, which may weaken the hands of our Governors, and obſtruct their adminiſtrations.

I ſhall

I ſhall not at preſent attempt to trace out all the workings of an unquiet Spirit, in the various ſhapes of Talebearing, Detraction, Calumny, Cenſure, &c. which more or leſs tend to diſturb the peace of Individuals and Communities. But, among the manifold inſtances repugnant to the precept of my Text, I beg leave to take notice of two in particular, which, in proportion as they have become faſhionable in the world, inſenſibly gain ground ſo as to do harm in the beſt regulated ſtate: and theſe are *Party-zeal*, and the ſtudy of *Politicks*.

As to the former, — let it not be named among You, as becometh Thoſe, who by their ſituation and conſtitution are fitted to lead quiet and peaceable lives in the ſtudy of all uſeful learning and virtue. Nothing can be more inconſiſtent with the notion of *quietneſs*, than this Party-zeal: the zealous Party-man can never be quiet; he lives as it were in a ſtate of continual hoſtility, jealous and impatient of every oppoſition, troubleſome and injurious to thoſe, who truly *ſtudy to be quiet and do their own buſineſs*; his Merit conſiſts in acting offenſively, his Credit and Reputation in acts of violence and injuſtice: by a prepoſterous way of reaſoning, a Scheme of ſome ſeparate intereſt paſſes for the publick Good, and in effect a Part is put for the Whole: from ſuch a falſe and abſurd

ſurd principle what elſe can we expect but ſimilar practices, all repugnant to the true intereſts of the Community, as well as our Chriſtian character? — What did St. *Paul* ſay to his Corinthian Converts about their Party-contentions? *whereas there is envying and ſtrife and diviſion among you, are ye not carnal? and walk as men?* as unregenerate men, unworthy of the Chriſtian name. However the children of this world may judge, yet ſure this Party-zeal can never be juſtified upon principles of *Chriſtianity*: the wickedneſs and miſchief of the proceeding appear in every point of view: — the injury done to our neighbour's character by uncharitable cenſures and opprobrious denominations — the breach of common *Juſtice*, which *rendereth to all their dues* — the breach of Chriſtian *Charity*, which *thinketh no evil, believeth all things, hopeth all things, endureth all things.*

With regard to the ſtudy of *Politicks*, — this may perhaps be thought an effort of a more enlarged Mind, and agreeable to the character of a publick-ſpirited man; and moreover it may ſeem to be countenanced and encouraged by that general proviſion, which is every where made for communicating the knowledge of publick affairs throughout the kingdom; and 'tis obſervable that in this reſpect *Engliſhmen* boaſt a privilege, which no other nation enjoys in

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like manner and degree. Theſe are plauſible popular notions, with which we agreeably amuſe and flatter ourſelves: but at the ſame time it behoves us to conſider, how far this, as well as ſome other branches of our Liberty is *abuſed* and perverted to wrong purſuits, — to conſider, whether the imagin'd benefits of this privilege are not on the other hand counterbalanc'd by miſchievous effects; — on the whole, to conſider rather the more neceſſary and immediate duties of our reſpective ſtations, — that in the body Politick all members have not the ſame office — that every one hath not talents, or a Call to be a Politician. Indeed the *Stateſman*, while he inſpects the behaviour of the Subject, and directs affairs both foreign and domeſtick, is doing his *own* buſineſs: but every *private* ſubject hath not this Right or Call: the private unauthoriz'd Politician, who, under the pretence of zeal for the publick good, minds other men's buſineſs inſtead of his own, does really deſert the publick intereſt by withdrawing his ſervices where they were required; at the ſame time alſo he deſerts his own private intereſts, while he neglects the doing his own buſineſs; and perhaps, while he amuſes himſelf with ſettling the ballance of *Europe*, too late begins to feel the ruin of his domeſtick affairs, occaſion'd by inattention or ill plac'd diligence. Such inconveniences,

veniences, both publick and private, do often ariſe from the abuſe of this boaſted privilege. And ſo as far as this ſtudy diverts our care from its proper object, and prompts us to be buſy in other men's concerns, and negligent in our own, it becomes a miſchievous amuſement: and we ſtand accountable for the abuſe of our talent, and miſapplication of our induſtry, which ought to have been directed to better purpoſes. — But in all our purſuits it behoves us to remember that we are *Chriſtians*, the Servants of that Maſter, whoſe *kingdom is not of this world*. Accordingly, amidſt the variety of our ſecular concerns, we ought to conſider our chief intereſts as veſted in another ſtate, our Citizenſhip in heaven, and, acting under the influence of this principle, to *ſeek firſt the kingdom of God, and his righteouſneſs*.

Having thus ſtated the notion and meaſure of the duty in my Text, I now proceed to offer ſome conſiderations to enforce the practice.

And 1ſt, with regard to arguments drawn from the authority of holy Writ — it may in general be remark'd, that the *ſtudy to be quiet*, conſider'd as a duty to our *Neighbour*, is virtually contain'd in all thoſe precepts, which enjoin the Chriſtian Duties of *Charity*, *Selfdenial*, *Forbearance*, &c. And further, as it imports a decent ſubmiſſive behaviour to our *Superiors*,

and

and all that are in authority, it is included in all thoſe admonitions and precepts, which require obedience to the *higher powers*: I need not particularly cite theſe paſſages, which are indeed too numerous to be recited at large, and are withal too obvious and well known to need any recital.

In the mean while we may remark, that this *ſtudy to be quiet*, in its full extent, as implying a peaceable diſpoſition both with regard to our Neighbour, and, with regard to our Governors, a dutiful obedience for Conſcience ſake, may deſervedly be reckoned among the moral doctrines peculiar to *Chriſtianity*: for they do not appear to have been either underſtood or practiſed by the *Jews* or *Gentiles*. The former were ever in fact a turbulent, revengeful, rebellious people; and with regard to the latter —— the doctrine included too much *Self-denial* in it to be admitted into any ſyſtems of their Morality. Their wiſeſt Philoſophers could indeed declaim againſt anger and injuſtice very plauſibly and acutely: but at the ſame time they could tolerate and approve *Revenge*, and retaliation of injuries, under the falſe notion of Juſtice and Magnanimity. Whereas this ſpirit of Chriſtian quietneſs, a readineſs rather to ſuffer, than to do an injury, as it checks the firſt motions of every diſorderly paſſion, is the ſureſt preſerva-

tive both of the publick and private tranquillity. And from hence we infer, that it is the intereſt of every Government to countenance and encourage the influence of thoſe Chriſtian principles, which are the foundation of its own ſecurity. — For indeed the practice of this duty comes recommended by the fitneſs of things, by its natural and direct tendency to promote both publick and private good.

It is here ſuppos'd that all Government, as ſuch, in all its forms, is of *divine* appointment, — and that the end of this appointment is the happineſs of Society — that the Means neceſſary to this End are included in the divine Will, which is the ground of all obligation. Since then God's Providence hath order'd a diverſity of offices in a regular ſubordination, 'tis doubtleſs his Will that every Member ſhould attend to the peculiar duties of his own ſtation; that thus, by the united ſervices of the ſeveral individuals in different ways, the good of the Whole may be moſt effectually promoted. Accordingly he, who deſerts his own province, and uſurps that of another, does really confound the eſtabliſhed order of things, and virtually oppoſe the ordinance of God. Here then we perceive the *importance* of this ſocial duty of my text, the *ſtudy to be quiet and to do our own buſineſs*, as a *Means* in order to a general *End*. For what prin-

principle in its operation can be more conducive to the publick welfare, than that, which prevents all confuſion and diſturbance, and directs our induſtry to its proper object; which confines every one to his own proper buſineſs, and hinders his making any encroachment upon his Neighbour; and, in a word, teaches all orders and degrees of men to exert their ſeveral abilities in the common cauſe? Thus, while every individual contributes his reſpective ſhare in the diſcharge of the duties belonging to his ſtation, Peace and good order are kept up in the Community, and the publick Welfare is preſerv'd.

On the other hand — let us conſider the effects of an unquiet Spirit. There is ſomething *unſocial* implied in the very notion: here is a double evil, not only the neglect of a man's own buſineſs, but alſo the hindrance of another. The order of things is here ſubverted: the Man is idle and unactive, where he ought to be buſy; and he is buſy and pragmatical, where he ought to be quiet. In the mean while no ſmall prejudice is done to the intereſts of the Community by ſuch diſorderly behaviour; for, as far as the attendance of any Member is withdrawn from the proper buſineſs of his ſtation, ſo far the Publick is defrauded of the benefit of thoſe ſervices, which it has a right to require.

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The alluſion to the *body Natural* made uſe of by St. *Paul* ſhews the neceſſity of every Member's acting in his reſpective ſtation, and the inconveniences that of courſe accompany the contrary practice. Let not the Feet pretend to direct the Head, nor he, *that occupieth the place of the unlearned*, uſurp the office of a Teacher; *but let all things be done decently, and in order*: let every one attend on his proper office, he, *that teacheth, on teaching; he, that exhorteth, on exhortation; he, that ruleth, let him do it with all diligence.* Thus ſhall the body Politick, like the body Natural, *being fitly joined together, and compacted by that, which every* Member *ſupplieth, be encreaſed according to the effectual working in the meaſure of every part unto the edifying of itſelf in Love.*

Whenever men meddle with other men's buſineſs they generally have ſome ſpecious plea to offer, ſome pretence of zeal for the publick good: but, upon a ſtrict examination, we ſhall find at the bottom ſome *ſiniſter* motive — ſome *diſcontentedneſs* with their own condition, which prompts them to quit their own ſtation for that of another, and to repine at the allotments of God's Providence: — there ſeems alſo to be no ſmall ſhare of *Pride* and ſelf-ſufficiency, ſome extravagant conceit of their own ſuperior abilities, as well as an upbraiding ſuppoſition of

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ſome unfitneſs in their Neighbour to do his own buſineſs. — Add to this a reſtleſs *ambition*, and a miſplaced affectation of popularity, and the praiſe of excelling in another Man's province.— And — *O, that I was made a Judge in the Land, that every man, which had a ſuit or cauſe might come unto me, and I would do him juſtice!* ——

Such was the plauſible profeſſion of the Ambitious *Abſalom*: and thus he ſtole *away the hearts of the men of Iſrael.* And what was the event? his popularity was ſoon made the inſtrument of Sedition, and ended in a Rebellion againſt the moſt indulgent Father, and beſt of Kings.

Men may make magnificent declarations of their diſintereſted Patriot-ſpirit, or zeal for the ſervice of the Government: but *the tree is known by its fruit:* the final iſſue of things has often diſcover'd the inſincerity of ſuch pretenſions; and the real principle of their proceeding hath been found to be no other than that of Avarice, ſome ſordid deſire of engroſſing certain envied advantages, which ſhould regularly be the reward of another's ſervices. So that in every point of view there is the appearance of *injuſtice*, an attempt to uſurp what no ways belongs to us, and to diſpoſſeſs another of his natural right and privilege of acting within the limits of his own ſtation. So unwarrantable are the *motives*

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of this proceeding. And if we mark the *Event*, we ſhall find it ſuch, as might well diſcourage every attempt of this kind; for it is generally obſerv'd, that the pragmatical intruder incurs the publick hatred, ſhame, and contempt: the diſturber of the common peace at length feels the reſentment of the injur'd Parties, and is treated as a common enemy.

It may moreover be remark'd that St. *Peter* reckons this behaviour in the number of *unchriſtian* practices, worthy of ſhame and puniſhment. *If any one*, ſays he, *ſuffers as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf. But let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as a buſybody in other mens matters.* It is indeed a glory to ſuffer as a *Chriſtian* for well doing; but the Buſy-body hath forfeited this character; he hath deſerted his proper ſtation, and become an uſurper of his Neighbour's right, and accordingly is involv'd in the ſhame and puniſhment of *evil doers*.

Let us now, in the laſt place, conſider the miſchievous effects of this proceeding with regard to *Ourſelves*; as it diverts our attention from that buſineſs, in which our moſt important intereſts are concerned. When we conſider man in all his capacities, in his ſpiritual as well as temporal ſtate, — when we number the multi-

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plicity of duties, which reſult from the ſeveral relations in which we ſtand, well may we thus expreſs our aſtoniſhment with St. *Paul, who is ſufficient for theſe things?* And therefore what a ſtrange infatuation is it to miſplace our pains upon other men's labours, and prodigaly waſte our precious hours in purſuits troubleſome to others, and unprofitable to ourſelves? to be deeply engaged in concerns foreign to our ſtation, and at the ſame time neglect the *one thing needful*, the primary and ultimate concern of our Lives? We ſhould conſider that our abilities are limited, that much work remains to be done — *that the night cometh, when no man can work.* In ſuch circumſtances hath man any leiſure to be idly buſied in other men's matters? He, —— who muſt *work out his own Salvation with fear and trembling?* What an Account ſhall we hereafter render of our abuſed talents? how ſhall we then excuſe the breach of duties towards God, our Neighbour, and ourſelves? it will then little avail us to alledge in our juſtification, that we were publick-ſpirited men, — and made a figure in our Community: perhaps zealous in ſome ſcheme of ſeparate intereſt, — and Leaders of our Party: — perhaps over-officious in adviſing our Teachers — or in directing our Governors, — or new-modeling the ſtate &c. — Alas! What we once gloried in, will

then become our ſhame; the excuſe itſelf will enhance our guilt, and aggravate our puniſhment.

How much more reaſonable and ſatisfactory is the ſtudy of the *Chriſtian* Politicks, recommended here by St. *Paul*, the ſtudy to be *quiet and to do your own buſineſs?* for this will bring a man peace at the laſt, under the conſciouſneſs that his life hath been employ'd not only inoffenſively, but alſo uſefully. What more can any Governor require than that obedience, which is implied in this duty? and what leſs can any Subject be willing to pay? — This conſideration leads me in the laſt place to make a brief application of the Doctrine to the purpoſes of the preſent Solemnity.

Now in what manner can we more properly ſhew our regard to the precept of the text, than by obſerving in our own conduct, and inculcating on others, as opportunity is offered, the plain doctrine of ſubmiſſion to the higher Powers, as laid down in holy ſcripture? the fundamental principle in the ſyſtem of Chriſtian Politicks, obedience to Government, as the *ordinance of God*; not only *for wrath, but alſo for Conſcience ſake*; as an inſtance of obedience to the will of *God*, the King of Kings, and Lord of Lords? And, with regard to our own particular circumſtances, I might add that our happineſs,

pineſs under his preſent Majeſty, in the uninterrupted enjoyment of all our Rights and Liberties Civil and Religious, renders our obedience to his Government not only our bounden duty, but alſo an act of *Gratitude*; and accordingly every inſtance of diſloyalty would be doubly criminal.

True it is that the duties of Sovereign and Subject are relative and correſpondent: that, as the latter is obliged to obey, ſo the former is obliged to rule in the fear of the Lord, knowing *that He alſo hath a Maſter in Heaven.* But after all it behoves the Subject to attend rather to the duties of his *own* ſtation, than to criticize on thoſe of his *Superiors: to ſtudy to be quiet, and do his own buſineſs.* Surely *now* there is no reaſon to complain of any abuſe of power, or ſtretch of the Royal Prerogative; jealouſies of this kind are entirely groundleſs. On the other hand, there appears reaſon enough to apprehend ſome danger from the *abuſe* of Liberty and Licentiouſneſs in the Subject: and therefore leſſons of this kind, which inculcate obedience to the Higher Powers upon *Chriſtian* principles, are not leſs ſeaſonable, than important.—Indeed it all along has been, and ever will be a difficult taſk to aſcertain the boundaries between the authority of the Governor, and the liberty of the Subject; and on this head there will be endleſs

matter for Political diſputes. Tyranny and arbitrary Power — the rights and privileges of Engliſhmen afford copious and plauſible topicks for harangue; and the praiſe of Eloquence and Popularity generally accompanies the Patrons of Liberty: for people are apt to hear with pleaſure, whatever tends towards humbling their Superiors, or excuſing their own irregularities. — But ſurely much caution ought to be obſerved on this ſide of the queſtion: there is very little reaſon to incite men on to what they are naturally too forward: at leaſt it ſeems an imprudent ſtep to teach people the *lawfulneſs of Reſiſtance* to their Governors; for ſuch doctrines, however they may be qualified, are ſeldom underſtood with their proper limitations and diſtinctions: and they are often found to prove dangerous in their ordinary application. Indeed, with regard to caſes of *Extremity* they ſpeak loudly enough for themſelves. In what *other* caſes they ſhould take place, will be hard to determine. I ſhould not think it ſafe to imitate the ſkill of that Caſuiſt, who would preciſely diſtinguiſh how near a man might approach towards Sin, without the imputation of guilt: or how far a man may reſiſt the Higher Powers, without incurring the guilt of Rebellion. Methinks it would not be adviſeable to propagate ſuch notions among ſervants in our

families,

families, or Souldiers in the Army: the Maſter and the General would probably ſoon feel the miſchievous effects in the diſobedience of their people; for nice limitations of right and wrong are ſeldom attended to in the heat of any debate; and paſſionate minds ſeldom diſtinguiſh between caſes *ordinary* and *extraordinary:* ſo that every grievance, real or imaginary, is highly aggravated, and common caſes paſs for extremities. Now, where there is apprehenſion of any danger, there ſome caution ſhould be uſed; and is there not an apparent danger, that principles of ſuch latitude will be miſunderſtood and miſapplied? How much more adviſeable then is it, inſtead of entring into mixed and queſtionable points of political Caſuiſtry, to teach the plain, unexceptionable doctrine of ſubmiſſion to the higher Powers, as laid down in Scripture — to create a reverence for Majeſty — and ſenſe of obedience to Government upon Chriſtian principles, *not only for wrath, but alſo for conſcience ſake?*

My Text is one of thoſe rules in the Chriſtian ſyſtem; and, for the ſake of the publick good, may its influence be univerſal! — And more eſpecially let us of this place, amidſt the variety of our other ſtudies, attend to that branch of Morality recommended in the firſt clauſe, the *ſtudy to be quiet.* Let us at leaſt

ſtudy

ſtudy to obtain the praiſe of this negative duty, of forbearance either to give any uneaſineſs and diſturbance to our Neighbour in his private concerns, or oppoſition to our Governors in their publick adminiſtrations.

And with regard to the laſt clauſe of the precept, let us conſider this, not as one ſingle duty, but rather as the complexion of all ſocial virtues. For what leſs than this is requiſite for the regular diſcharge of all the offices belonging to our ſeveral ſtations? Let us *ſtudy to do our own buſineſs:* an object, that demands the exertion of all our Powers: ſo ſhall we anſwer the Ends of God's providence, approve ourſelves faithful Subjects to our Sovereign, and uſeful members of the Community. And, whatever the event may be as to our temporal intereſts, we ſhall enjoy that ſolid ſatisfaction, which ariſes from the conſcience of having done our duty: of having led quiet and peaceable lives in all godlineſs and honeſty: So that he, *who is of the contrary part, may be aſhamed, having no evil to ſay of us; and Bleſſed is that ſervant, whom his Lord, when he cometh, ſhall find ſo doing.*

1 THESSAL. IV. 11.

That ye ſtudy to be quiet and to do your own buſineſs.

IN the foregoing diſcourſe I conſidered the doctrine of my text in a general view, as ſetting forth the duty of Chriſtian Subjects to their Governors in a peaceable ſubmiſſion to their Authority, and a conſcientious diſcharge of all offices belonging to their reſpective ſtations. I now, in purſuance of the Method laid down by Dr *Barrow* in his excellent treatiſe on Induſtry, proceed to conſider our obligations in our particular Calling as Gentlemen, and Scholars—two honourable characters, which always ſhould be united: Every Scholar ſhould be a Gentleman, and every Gentleman a Scholar.

But that the Scope of the Apoſtle's doctrine together with the application of it to our own particular caſe may be more clearly underſtood, it will be proper to carry along with us the juſt ſtate and meaning of the terms, and conſider what

what it is to be *quiet*, and to do our *own* buſineſs, from whence we may gather the *meaſure* and *extent* of our duty: and withal perceive the conſiſtency of the former clauſe with the latter: yea rather perceive the neceſſity of being *quiet*, in order to do our *own* buſineſs.

To be *quiet* then (as it was obſerved in my former diſcourſe) is not to be underſtood in a *phyſical* ſenſe: it is not a ſtate of abſolute reſt, a ſtate of idleneſs and inactivity; for this would be directly inconſiſtent with the ſubſequent obligation to *do our own buſineſs*: theſe terms are to be underſtood in a *moral* and *relative* ſenſe, with regard to ſome diſorderly motions, which are to be reſtrained: they do not imply a ſtate merely paſſive, or a bare negative character: they rather imply the continual exerciſe of *Self-denial* in ſeveral ſhapes, in controuling all exorbitant paſſions, ſuch as Pride, Diſcontent, Avarice, Ambition, &c, which uſually make men pragmatical and troubleſome, prompting them to intrude into their Neighbour's province, and in the courſe of their ſeveral operations diſturb both private and publick tranquillity. From hence we perceive both the *difficulty* and *importance* of this duty in ſocial life. 'Tis not, as at firſt ſight we ſhould be apt to imagine, ſo eaſy a matter to be *quiet*: in truth no ſmall pains and ſtruggle are required in the exerciſe of ſo

many

many acts of ſelf-denial, and in reſtraining the violence of our unruly paſſions.

To do our own buſineſs —— we muſt here obſerve that *buſineſs* is a term of latitude; and accordingly it ſhould be underſtood with a proper limitation, which is here indeed ſufficiently expreſſed: πραττειν τα ἰδια, that which is properly your own; peculiarly belonging to the ſtation in which you are placed by God's providence. 'Tis not every thing, which men are pleaſed to make the object of their deſires or purſuits, that is juſtly to be eſteemed their own buſineſs: but *that* only, which neceſſarily belongs to our reſpective Calling, and affects us either in general, as *Chriſtians*, or in particular, as members of a *Community* under certain rules of Subordination and Government.

Now here is a caſe, in which there is ſome danger of miſtake, in which men are induſtrious to deceive themſelves: they would be thought to act upon a principle of zeal for the *publick* good: but here they miſunderſtand the true notion of buſineſs, and really in their proceedings invert the proper order of things; they are negligent where they ſhould be induſtrious, negligent in their own proper buſineſs, and overbuſy where they ought to be entirely quiet, officiouſly intermeddling in the buſineſs of other men. They know indeed that there is one thing

by way of eminence needful; but this, it ſeems is made the laſt or leaſt concern: and, what is moſt unaccountable and prepoſterous, trifles are really treated as matters of the higheſt importance: men make their amuſements and diverſions the grand buſineſs of their lives: they altogether weary themſelves in vanity; ſuch in general is their idleneſs or miſapplied induſtry. We may juſtly apply to them on this occaſion the expoſtulation of the Prophet *Iſaiah*: *wherefore do you ſpend money for that which is not bread, and your labour for that which ſatisfieth not?*

It may perhaps be thought no eaſy matter in certain mixed caſes to find the juſt limitations, or preciſely to aſcertain what is our own proper buſineſs: and to diſtinguiſh how far, by ſome connexion or intercourſe of offices, another man's buſineſs may become our own. Now, in order to prevent miſtakes of this kind, it behoves every one carefully to conſider the ſeveral relations in which he ſtands, and to mark the ſeveral duties, which reſult from them. And from thence he will be able to collect what is his proper buſineſs: what is that Object, which ought wholly to engage his attention. As *Men*, as *Chriſtians* we are affected by the common obligation to offices of Humanity and Benevolence, of Piety and Charity, *to look not only to*

our

our own things, but to look every man alſo to the things of another. But, as members of a Civil Community, we perceive the meaſure of our obligation enlarged: there are many eſpecial duties belonging to a particular ſtate or ſituation in life, belonging to certain particular perſons excluſively of all others. Now in proportion, as theſe relative duties are multiplied, ſo far alſo is the ſcheme of our buſineſs enlarged; and, as we are engaged in a greater variety of Objects, there is a greater Call for our induſtry, which here receives its proper direction. Now, conſidering ourſelves in ſuch circumſtances, we cannot ſurely perceive any reaſon, nor indeed can we find any leiſure to meddle with other mens concerns. So that on the whole, the precept of my text may be conſidered as ſetting forth our obligation to induſtry, and prohibiting all idleneſs, or, what is worſe, a falſe miſapplied induſtry, or intermeddling in other men's buſineſs.

The notion of being quiet, conſidered in a private capacity, as it reſpects our Neighbour, implies an inoffenſive peaceable behaviour; conſidered in a publick capacity, as it reſpects our Governors, it diſcourages faction, ſedition, and turbulency in all ſhapes; and enjoins a dutiful ſubmiſſion to their authority; and is one of thoſe excellent rules, which recommend the Chriſtian ſyſtem above all others, as being the

beſt calculated for the ſupport of Government, and the intereſts of Society.

Theſe general conſiderations being briefly repeated from my former diſcourſe, where they are more at large ſet forth, I proceed now to direct the application of the doctrine to our own particular caſe conſidered in a twofold capacity as *Gentlemen*, and as *Scholars*.

Methinks the duty of the firſt clauſe of my text ſeems included in the very original idea of a *Gentleman*. Nothing unquiet or turbulent in any ſhape is conſiſtent with his character. Good Manners, as well as the ſenſe of Juſtice and Charity, will influence his behaviour; will reſtrain every indecency and irregular attempt, which may give uneaſineſs and diſturbance to his Equals or Superiors, and will thereby contribute to preſerve good order and tranquillity in the ſtate, and every Society of which he is a Member.

As I am ſpeaking to a Learned Audience, I here uſe the term *Gentleman*, not in the popular and vulgar acceptation, but in a ſtrict Philoſophical ſenſe, as denoting not a mere *nominal*, but a *real* character: not the mere child of Fortune, who abuſes his wealth — and diſgraces his Titles; but Him, who merits this denomination: the Man elevated above the vulgar, and not leſs diſtinguiſhed by ſuperior accom-

pliſhments,

pliſhments, both intellectual and moral, than by his high birth and dignity of ſtation. 'Tis not the outward ſhew and magnificence, the profuſion of expence, the finery and pomp of Equipage — the diſtinction of a more rich and ſplendid dreſs — the faſhionable formalities — the punctilio of Honour — the parade of unmeaning civilities —— 'tis not *this*, nor the like ſhadowy appearances (ſuch as generally attract the admiration of the vulgar) which conſtitute the *real* character: qualifications more ſubſtantial — and important are required; viz. an actual improvement of thoſe advantages, which his Fortune affords; an Underſtanding enlightened, and enlarged with the knowledge of the moſt important Truths; a Will and affections civilized, and brought in order by wholſome moral diſcipline, and in every inſtance ſo regulated, as to anſwer the purpoſes of God's providence and the great End of his calling.

It may here perhaps be aſked *what* is the Calling of a *Gentleman?* of the Man, who lives in an independent ſtate, and has no buſineſs? ſuch perhaps is the language and ſentiment of the vulgar. — But ſurely upon examination it will be found that the *Gentleman* hath his Calling, as well as other men: a Calling as difficult and important, as honorable. He is not indeed in the humble ſtate of the primitive Chriſtians, to whom

whom this precept was immediately given; he is indeed exempt from the neceſſity of bodily labour and, in the ſtrict *literal* ſenſe, *working with his own hands:* but ſtill he will find work enough upon his hands of a different kind, he will find buſineſs enough of his own, ſufficient to employ all his faculties, ſufficient at leaſt to diſpoſe him to be quiet, and leſs forward to intermeddle in the buſineſs of other men.

Since then, as has been already remark'd, Buſineſs is a relative notion, and the meaſure of it bears proportion to the peculiar ſtate, in which a man is plac'd as member of a Community, the *Gentleman*, as ſuch, by virtue of his ſtation and character, will find himſelf neceſſarily made a *man of buſineſs*; for, as the relations, in which he ſtands, are multiplied, the meaſure of his buſineſs is alſo proportionably enlarged, and an obligation to a greater variety of duties takes place. Something more is juſtly required of Him, than of other men in common: the privileges of his condition are accompanied by ſuitable burdens; and this common rule of Equity holds good with regard to gifts of Nature, Fortune, and Grace: *to whom much is given of him much will be required:* God juſtly requireth of Him the proper uſe of the good things he hath beſtowed, and the due improvement of the Talents committed to his charge.

Now

Now let every Gentleman (for I ſpeak here of men of larger fortunes, and high rank) ſit down and conſider his own ſtate in this point of view; and ſeriouſly aſk himſelf whether he has any buſineſs to do. Surely, if he at all underſtands his ſtate, he will quickly feel that he hath a *Calling*, and that very conſiderable and extenſive; for how can He think himſelf without employment, who hath ſo many opportunities to do good, and obligations to exerciſe ſo many relative duties? Indeed every advantage of his ſtation points out ſome correſpondent branch of buſineſs, and this even in private life; much more ſo in his publick capacities. The very conſideration of *high birth* is not an indifferent matter of idle ſpeculation or uſeleſs pride: it rather has in its proper Application a good tendency to raiſe his mind above every mean thought and action, and to provoke unto good works, exciting an emulation of thoſe laudable deeds, which have derived honour to the family.

The right management of a *large Fortune* is itſelf a conſiderable buſineſs, attended with no ſmall difficulty, and danger of abuſe. He, who is a ſteward of God's bounty and ruler of his houſehold, cannot want employment: he has care enough on his hands in making the ſeveral allotments — in providing for his family — in offices

offices of Hoſpitality, and Charity, in relieving the neceſſities of his indigent brethren, and *giving them their portion of meat in due ſeaſon.* He, who is this faithful ſteward, hath buſineſs enough, and that, properly his *own.*

And with regard to the care of his own Perſon and improvements in the courſe of a liberal Education — this is a point of no ſmall importance; and more eſpecially, as the influence of his authority, reputation, and example becomes very extenſive. 'Tis a trial of his virtue, as well as prudence, to make friends of the Mammon of unrighteouſneſs, and by a proper uſe to ſanctify his wealth, and make that an inſtrument of promoting knowledge and virtue, which too often by an eaſy miſapplication is made the nurſe of idleneſs and luxury. The Talent, put into his hands, is not to be ſquandered away in riotous living, nor to be *hid in the ground*, nor *wrapt up in a napkin:* but is to be improved to the beſt advantage. God's providence, which affords the ability and opportunity, does withal point out the proper application, and requires ſuitable returns.

With regard to Education, and the means of improvement intellectual and moral, the Gentleman has this advantage above others peculiar to his ſituation in life; and accordingly it behoves him to conſider the purpoſes of God's

providence

providence in the diſpenſation; to conſider that he is accountable to his Lord for every abuſe or neglect of the Talents committed to his truſt: and to apply this conſideration, as a motive to double his diligence that, *when his Lord cometh to reckon with him*, he may eſcape the imputation and puniſhment of the unprofitable, the ſlothfull, and wicked ſervant.

But ſtill further if we follow him out of private into publick life, and conſider him, as bearing the office of a *Magiſtrate* in the Community, in this point of view we perceive a variety of new connexions and relations at once ariſing from this new ſtate, and in conſequence of this a new ſet of additional duties devolved upon him. So that this *Gentleman*, whom the vulgar admire as the happy man of eaſe and pleaſure, is in reality engaged in more cares than other men, whoſe ſervices he commands: now he becomes indeed a *man of buſineſs*, being a Servant of the Publick, and attending continually on this very thing: he is now intereſted in other men's concerns, while he directs their actions he is doing his own buſineſs, the proper buſineſs of his ſtation.

So much I have thought fit to ſay on this head, that the Gentleman may be reminded of his real ſtate, that he is engaged in a *Calling*, as well as his Inferiors, whom perhaps

he may be apt to deſpiſe: that, tho' he is under no neceſſity of working with his own hands, yet he has ſufficient work allotted him, tho' different in kind and degree: that he hath no privilege of being abſolutely idle: and that on the whole the conſideration of his fortune is ſo far from allowing him an exemption from buſineſs that as it furniſhes better means of execution, it in proportion enhances the obligation to induſtry in his reſpective Calling.

If there are any in this audience who pride themſelves in the title of the *Gentleman* ſuperſeding that of the *Scholar*, — who under that pretext plead the glorious immunity and privilege of doing no Scholar-like buſineſs — who think themſelves exempted from the common rules of diſcipline and inſtruction — and (which is the ordinary effect of ignorance and idleneſs) ſtudy to be unquiet and troubleſome in their ſituation, buſied in other men's affairs, neglecting their own — pragmatical and impertinent towards their Equals — giving diſturbance to thoſe who really ſtudy to be quiet and do their own buſineſs — ſeditious and petulant towards their Governors and Superiors, who would direct their miſplaced activity to better purpoſes — if any ſuch there be — I beg leave to expoſtulate with them on this head in different ways: And firſt, if the

moſt

most solid reasoning recommended by the most beautiful simplicity of Poetical dress will be found to influence their minds in a manner more agreeable and affecting, I would desire them to attend to that admirable exhortation contained in the speech of *Sarpedon* to *Glaucus*: Hom. Il. 12.

Γλαυκε, τιη δη νωι τετιμημεσθα μαλιστα
Εδρῃ τε, κρεασιντε, ιδε πλειοις δεπαεσσι,
Εν Λυκιῃ, παντες δε θεους ως εισοροωσι·
Και τεμενος νεμομεσθα μεγα Ξανθοιο παρ' οχθας
Καλον φυταλιης και αρουρης πυροφοροιο;
Τῳ νυν χρη Λυκιοισι μετα πρωτοισιν εοντας
Εσταμεν, ηδε μαχης καυστειρης αντιβολησαι·
Οφρα τις ωδ' ειπῃ Λυκιων πυκα θωρηκταων,
Ου μαν ακλειεις Λυκιην κατακοιρανεουσιν
Ημετεροι βασιληες, εδουσι τε πιονα μηλα,
Οινον τ' εξαιτον μελιηδεα· αλλ' αρα και ις
Εσθλη, επει Λυκιοισι μετα πρωτοισι μαχονται.

"Why are we thus honoured above others "with high titles and precedency? with the "privilege of a more plentiful table and afflu- "ence of all good things? why is such respect "and reverence paid to our Persons? — why "all this? — but to remind us of our duty, "which accompanies this dignity? that we "distinguish ourselves by our superior bravery? "that we appear to our people to merit those "honours, which they so readily bestow?

Such were the noble ſentiments of our *Homerick* Hero — To this I might add many other arguments drawn from the deſign of God's providence, which has ordained ſeveral ranks and degrees of men in a regular ſubordination, — from the conſideration that each have their reſpective calling, and their ſeveral allotments of buſineſs — that their obligation to the performance bears proportion to their opportunities and abilities: and accordingly that *Gentlemen*, as they are favoured with greater advantages, are withal under ſtronger engagements — that, to whom more talents are committed, of them more improvements will be required: and their negligence will be more inexcuſable.

In ſupport of arguments ariſing from the reaſon and fitneſs of things, many others alſo might be brought from the authority of *holy Scripture*. But at preſent, with regard to thoſe, whom I now addreſs, it may be perhaps of more uſe to apply the *argumentum ad hominem*: viz. that by a behaviour, contrary to that enjoined in my Text, they forfeit that very character, to which they make pretenſions: they do not act like *Gentlemen*. This perhaps may be thought an heavy charge, and be taken for an affront: but, upon a fair examination, this will appear to be the real

caſe.

caſe. For what is the true character of a *Gentleman?* and by what is he chiefly diſtinguiſhed from the vulgar? not merely by the accidental advantages of high birth, or larger fortunes: but by thoſe ſuperior accompliſhments, both intellectual and moral, which ought to accompany thoſe advantages. A *Gentleman* is ſuppoſed to have a mind more enlarged and improved by Education, not enſlaved by popular prejudices, but diſpoſed to conſider the propriety of things in a more exquiſite manner, and to act with a ſuitable dignity. Accordingly, as a member of the Community, ſince he cannot be inſenſible of the relation which he bears, he muſt withal perceive that there are certain offices annexed to his ſtation, and, (to omit other grounds of obligation) He, as a man of *Honour*, as influenced by the ſenſe of his own dignity, and the opinion of the world, is obliged to a more exemplary punctuality in the performance. Every inſtance of neglect or noncompliance in him would be doubly criminal; here is a branch of *Honour*, as well as of the particular duty. He, who values himſelf upon his Character, whenever he acts meanly—does in effect deſert his Poſt, and forfeit his Credit; and is juſtly involved in the imputation of a weak and wicked man. He, who

aſſumes

aſſumes a reſpectable character, ought to be uniform and conſiſtent in the whole tenour of his conduct: the ſame Principle ſhould produce the ſame operation; and accordingly the nicer ſenſe of *decorum* ſhould influence the behaviour of a *Gentleman* in all caſes. If, in the trifling faſhionable Aſſemblies, he carefully avoids giving any offence, and punctually obſerves the cuſtomary rules of ceremonial civilities, with how much greater reaſon ought he to think himſelf obliged to conform to the eſtabliſhed rules of Diſcipline in the more reſpectable Society, of which he is member: and more eſpecially, ſince theſe are directed to ſome more important *moral* purpoſes? I ſay the ſenſe of *Decency* and good manners, if not of ſtrict duty, ſhould teach him this leſſon of conformity and regularity; and make him conſider that every inſtance of turbulency or oppoſition to the rules of Government is inconſiſtent with the character of a *Gentleman*.

From whatſoever cauſe ſuch behaviour proceeds it ſeems no ways warrantable or excuſeable: if from mere inſenſibility or ignorance, it is to be altogether condemned, as entirely brutiſh: if from ſome pretended Principle, ſuch as the plea of Liberty or Privilege, ſtill it can never be juſtified, nor excuſed. It certainly carries the appearance of uncommon bold-

boldneſs and arrogance: ſuch, as can no ways be accounted for, but upon this wild ſuppoſition viz. that the Subject is preſumed to be wiſer than his Legiſlators, and that his private will and capacity ought to overrule publick authority.

On the whole I would have the character of a *Gentleman* conſidered as including all laudable accompliſhments, and more eſpecially united with that of the *Chriſtian*, and the *Scholar*: the former of theſe is common to all: the rules of Chriſtianity muſt take place in every ſtate of life, and regulate our whole moral conduct. The latter is indeed by way of eminence applied to a peculiar ſet of perſons, who make the ſtudy of Learning their avowed Profeſſion, and are accordingly diſtinguiſhed by that title. But they have no excluſive privilege of that, which is of common uſe; the key of knowledge is not now, as in the times of Popiſh ignorance and ſuperſtition, taken away: the door is open to all: means of Learning, in every kind, are adminiſtred to all in common. *Doth not wiſdom cry and underſtanding put forth her voice? receive my inſtruction and not ſilver: and knowledge, rather than choice gold?*

This addreſs more eſpecially affects the higher rank of men, directing their purſuits

to

to the more valuable and important objects. And, to apply this to our preſent purpoſe, I would ſay, that the *Gentleman* is qualified to be the beſt *Scholar*, at leaſt in a general way, in the large field of Science. He really has more leiſure and opportunities, and has more ability to procure the means of improvement, than other men: and accordingly from the face of things it might juſtly be expected that He more eſpecially ſhould be the better *Philoſopher*. As his Fortune frees him from the neceſſity of attending to the lower cares of life, he is thereby enabled to purſue his enquiries without interruption throughout the whole extent of nature; in the height of the heaven above, or in the depth of the earth beneath — to explore and apply Mechanick Powers — to account for uncommon appearances — to trace out the hidden cauſes of things — to conſider the works of God's providence in the natural and moral world — to *underſtand a proverb, and the interpretation, the words of the wiſe, and their dark ſayings* — and laſtly to know the rules of Juſtice, and the Laws of his Country, to the ſervice of which he may be called in ſome publick capacity — I ſay theſe, and other like accompliſhments, may juſtly be expected from a *Gentleman* in an higher degree, as he is better fur-

furniſhed with the means of attainment; and eſpecially, ſince the End is ſuch, as will abundantly reward all his ſtudy. In ſuch circumſtances how can he have leiſure or inclination to meddle with other men's concerns, who is engaged in ſo many properly his own? how can he plead the privilege of his character to be idle, and do nothing, who is called to ſuch a variety of buſineſs ſo agreeable and important?

But it often happens that he is miſled by popular prejudices into a wrong notion of his ſtate: he is prompted to think himſelf independent, and entirely at liberty to do nothing at all, or do juſt what he pleaſes: and that, as his fortune places him above the preſſure of any neceſſity, he looks upon himſelf as under no moral obligation to take any pains about the improvement of his mind, or the regulation of his manners — that 'tis ſufficient for him to make a figure in the world, and take his paſtime therein, leaving all other cares, of the ſplendid or ſordid kind, to other hands, to Thoſe, who get their bread by labour in their ſeveral profeſſions, to the plodding Scholar, or induſtrious Mechanick. — He may perhaps value himſelf in the eye of the world upon this imaginary privilege of his condition, the glorious privilege of being a Rake, or a Blockhead!

Or perhaps, thro' the very want of proper employment, and in contempt of the opinion of the world, he indulges his own vicious humour, and ſits down in a kind of brutiſh eaſe and ſecurity, and the unlimited enjoyment of all ſenſual pleaſures. — Or perhaps, with the rich man in the Goſpel, he thus ſpeaks comfort to himſelf: *Soul, Soul, thou haſt much goods laid up for many years: take thine eaſe, eat, drink, and be merry.* — But what did God ſay to this *Gentleman? Thou fool, this night ſhall thy Soul be required of thee.* —— And then — what an aweful conſideration is this? ſufficient to check all idle gaiety of thought, to awaken circumſpection and diligence, and engage all his powers in doing his own proper buſineſs.

You will excuſe my enlarging ſo much on this head, as I could not omit any argument or motive, which might induce You to conſider your true character, and, in conſequence of that, to act with a ſuitable dignity: — to expreſs a juſt decency and regularity, in every branch of your behaviour, in the exerciſe of every duty with regard to your Equals, to your Superiors, and yourſelves, comprehended in the notion of *ſtudy to be quiet*; to live inoffenſively and peaceably in Society, in conformity to the eſtabliſhed rules, and dutiful ſubmiſſion to Authority; — and withal *in doing your own buſineſs*: in making

due

due improvements in knowledge and virtue: — to conſider the proper employment of your time, as a matter of the higheſt importance, and your diligence in doing your own buſineſs, as the moſt effectual guard and preſervative of your morals. So that the precept of my text will appear to be of general uſe: and may be conſidered as containing not merely one ſingle virtue, but rather the complexion of ſeveral ſocial duties.

But above all I would raiſe in your minds a generous ambition *αιν αριςευειν*, to excel in every laudable accompliſhment, which may qualify you for the ſervice of your Country; and accordingly I would unmaſk the counterfeit, the mere pageant of Fortune, the falſe pretender to your high character, and call off your attention from faſhionable trifles and vices, the effeminate manners of a degenerate age imported from a frivolous nation, and direct your emulation to the glorious examples of men truly famous in their generation, the Good, as well as Great, Benefactors to mankind; — to the ſtudy of every qualification, which may enable you to anſwer the expectation of your friends, — to reflect credit back on the place of your Education — to do juſtice to your own character, and honour to that ſtation of life, to which God's providence may call you; — whether of the

more *publick* or private kind; in the larger, or the more contracted ſphere of action: that, like a *Joſeph* or *Daniel*, you may with credit and reputation *ſtand before Princes*, being *men wiſe and diſcreet, ſkillfull in all wiſdom, and underſtanding ſcience; ſuch as have ability to ſtand in the Kings palaces.*

Or, if you are called to the ſervice of your Country in a more *private* way, you may follow the pattern of characters moſt amiable and venerable, of *Abraham* in his tent, or *Job* in the gate of his City: like them employed in the exerciſe of Patriarchal virtues, diſpenſing to your Countrymen the benefits of your wiſdom, fortune, and authority, in offices of Charity, Hoſpitality, and adminiſtration of Juſtice.

As I have pointed out the reſpectable character of a Gentleman, and the duties reſulting from that conſideration, it may not be thought improper, before I diſmiſs this head, to conſider it in a different point of view, viz. in its miſapplication and abuſe, as exemplified in the manners of two different ſpecies of men, as oppoſite and repugnant to each other, as they are to the true character of a *Gentleman*: which we may at preſent conſider as diſtinguiſhed by the title of the *Man of Faſhion*, or *fine Gentleman of the Town*, and the brutiſh *Country Squire*.

With regard to the former ——'tis not much to be wondered, if outward finery in Dreſs, and an affected civility and politeneſs of behaviour ſhould engage the admiration of vulgar Eyes; and accordingly he ſhould in common eſtimation by way of eminence paſs for the *fine Gentleman*.

But look a little nearer into the matter, and weigh him in the *moral* balance, you will find in reality an inſignificant deſpicable Creature, induſtriouſly idle and ridiculouſly buſied; his private ſtudies wholly engaged in ſome curious trifles, modes of Dreſs, and the phantaſtical ornament of his Perſon;—and his moſt ſerious reading and meditation in ſome celebrated treatiſe on the art of Gaming;—or ſome new performance, which paſſes for a piece of wit, and affords freſh matter for polite converſation.—As to his publick attendance—this is wholly devoted to the ſchools of modern Education, to the Coffee-houſes, Aſſemblies, and Gaming-tables. On the whole, he is ever fluttering about in fooliſh purſuits, and conſuming his days in vanity. And, as he never exerts any generous and manly qualities, we may include this gay Trifler under the character of thoſe Goſſips, cenſured by St. *Paul* [1TIM. 5. 13.] *they learn to be idle, wandring about from houſe to houſe; and*

and not only idle, but Tatlers alſo, and buſy bodies, ſpeaking things which they ought not.

Look now on the other object, the child of Fortune, the happy man, that has no buſineſs to do; adored and envied by the vulgar, Lord of his Country, and poſſeſſed of many good things, which he knows not how to enjoy. Perhaps he was once a member of this Community, an idle worthleſs member, one of thoſe, who hated inſtruction, refractory and impatient of any diſcipline, and now perhaps he rails at thoſe inſtitutions, which he would not improve to his own benefit. He now ranges at large without controul: he ſtudies to be quiet indeed, but ſo, as to do *no* buſineſs: his activity is all idleneſs, and his moſt eager purſuits impertinence: his higheſt ambition is to make a figure in Country-diverſions: to this end he ſometimes becomes a Pupil to ſome officious favorite ſervant — and ſometimes perhaps he has the honour of being Tutor to his own Dogs. He, that could not brook the Pedantry of the Schools, in proportion, as he improves in his new ſcheme of Learning, becomes a complete *Pedant*; all his talk now is the mere pedantry of his Kitchin, Stable, and the Field: obſcenity and profaneneſs often come in to the aid of his Eloquence, and ſeaſon the inſipidity of his wit: ſome weekly Country Journal contains all his

his Political wiſdom, and furniſhes matter of railing at the publick adminiſtrations, and ſchemes of reforming the State. Let us moreover mark the exerciſe of his ſeveral virtues: his Patience in the purſuit of ſome painful diverſions: his Courage and Bravery in hunting down ſome timid animal, and perhaps hazarding his neck in the Chace — his zeal and publick ſpirit for the good of his Country — in proſecuting Poachers and preſerving the Game — his Generoſity and Hoſpitality how employed? in mere profuſion, riot and intemperance. With regard to his ſocial qualities — he hath no reliſh for the converſation of the wiſe and ſerious; but in ſolitude he is moſt uneaſy, being utterly impatient of reading and meditation, and not knowing how to improve his time to any good purpoſe: and accordingly often becomes a ſot out of neceſſity or deſpair. I cannot better expreſs this than in the words of the Poet, who well underſtood human nature;

—— adde quod idem
Non horam tecum eſſe potes, non otia recte
Ponere, teque ipſum vitas fugitivus & Erro,
Nunc vino quærens nunc ſomno fallere curas.

Now what a miſerable man muſt he be who cannot bear his own company? what a wretched and contemptible figure does ſuch a man make in life?

But

But after all, is ſuch a man as this, to be eſteemed a *Gentleman* in the eye of the world? He, — who has really deſerted his ſtation and high rank, attainted his honour, and diſgraced his character? Methinks you cannot look down on objects ſo vile and deſpicable, but with an eye of diſdain and indignation.

And indeed I have endeavoured to repreſent them in a ſtronger light of Ridicule, in order to excite a juſt contempt and ſhame; that the ſenſe of your dignity may raiſe your minds above every thing ſo mean, ridiculous, and brutiſh, and direct your purſuits to an object worthy the ambition of a Gentleman, the proper buſineſs of your ſtation, buſineſs moſt important and honourable, viz. your improvement in the ſtudy of knowledge and virtue. And, that you may do this without interruption and with better ſucceſs, *ſtudy to be quiet*: let not your attention be diverted from your own buſineſs by any cares foreign and impertinent. But above all let the influence of this principle be expreſſed in the decency of your behaviour towards your Inſtructors and Governors, in a due deference to their judgment, ſubmiſſion to their authority, and an habitual conformity to the eſtabliſhed rules of diſcipline: So that *all things may be done decently and in order*. Be it your ambition to be diſtinguiſhed, not by the affec-

tation

tation of any criminal ſingularity, but by your earneſt ſtudy to excel in every laudable qualification, which may adorn your ſtation in life, and render your ſervices moſt uſeful to the Publick.

And moreover, as the beſt direction of your judgment and inclination in ſuch caſes, give me leave to recommend to you the example of a young Prince, the moſt accompliſhed Gentleman of his time, and the wiſeſt among the ſons of men. Sacred hiſtory informs us [1 *Kings* 3. 5.] that, when God offered him the option of all good things, He, not influenced by ſuch motives as generally affect young minds, aſked not for long life, riches, honours, and triumphs; but an *underſtanding heart, to diſcern between good and bad.* And what was the event? we read that *the ſpeech pleaſed the Lord, that Solomon had asked this thing: and God ſaid unto him, becauſe thou haſt asked for thyſelf underſtanding to diſcern judgment, behold I have done according to thy words; and I have alſo given unto thee that which thou haſt not aſked, both riches and honour.* So may God alſo approve the like wiſdom of your choice, and reward your virtue by ſuperadding thoſe other bleſſings, which were not the primary objects of your deſires!

I ſhall now proceed to make an application to the purpoſes of the preſent ſo-

lemnity. Since then the precept of my text may be conſidered in a *political* view, as containing the duty of ſubjects to their governors, in the ſeveral inſtances of obedience both paſſive and active, it behoves us to apply this conſideration to our own caſe, and ſee what ſort of behaviour may be expected of us, not only in common, as *Subjects*, and *Chriſtians*, but more eſpecially in the particular capacity, as *Gentlemen*.

Now a *Gentleman*, as truly ſuch, is preſumed to think and act with a ſuperior dignity above the vulgar: he is preſumed to have an underſtanding more improved by education, to be capable of judging for himſelf: he will not be haſtily carried away by the ſtream of popular prejudices, nor be deceived by the empty noiſe of words,—he will not be enſlaved to the ſchemes of any Party; but will exert that freedom and independency, which his fortune and ſtation in life allows, and on every occaſion act with integrity and impartiality. *He will not follow a multitude to do evil, neither will he ſpeak in a cauſe to decline after many to wreſt judgment.*—The ſenſe of *Decency* and good manners, which he ſhews to his Equals, will not leſs influence his behaviour towards his Superiors. Accordingly he will be inclin'd to think favourably, and ſpeak candidly; he will not join in any ſe-

ditious

ditious clamours, illnatur'd abuſe, ſcandalous miſrepreſentations, and raſh cenſures of his Governors and their adminiſtrations. As a man of *Honour*, who would not give nor receive any affront, he will be careful to give no offence in deeds or words: *he will not ſpeak evil of the Ruler of the people:* nor will ſuffer the Perſon of his Governor to be treated with diſreſpect, nor his credit vilified by ridicule. But, as he requires certain degrees of reverence and reſpect from his own dependents, he will, upon the ſame principle, be ready to pay ſuitable expreſſions of all proper regard to the character and Perſon of his Superior.

Moreover, as every liberal and ingenuous mind retains a more delicate ſenſe of every favour confer'd, and is ever forward to make ſuitable acknowledgements or returns, the *Gentleman* more eſpecially feels himſelf affected by this conſideration. As he is protected by publick authority and the Laws of the land in the poſſeſſion and enjoyment of his Property, and whatever he eſteems moſt valuable in life, he ſtands engag'd in point of *Gratitude*, as well as *Juſtice*, to ſupport that Government, to whoſe adminiſtrations he owes the means of his preſent felicity. 'Tis obvious withal to remark that he is more oblig'd to this in point of *intereſt*, than other men. The *Gen-*

tleman, conſider'd as a man of *Fortune*, has his moſt valuable effects embark'd in the Common Veſſel, and is accordingly deeply intereſted in the ſucceſs of publick adminiſtrations, intereſted in the defence of that Conſtitution, to which he hath already given ſo many pledges of his fidelity.

But further, as this high ſtation renders him reſpectable in the Community, and the influence of his example becomes more extenſive, he withal muſt perceive an additional obligation to be exemplary in this branch of his behaviour, on the publick, as well as his own perſonal account: he muſt conſider the effect it will have on that of his inferiors and dependents, who are guided by his Authority: for it is well known that the common people are directed not ſo much by Argument, or the reaſon of things, as by their own feelings or the practice of their Superiors. Accordingly the *Gentleman*, as he is a wellwiſher to the Government, will think himſelf more eſpecially oblig'd to make his light ſhine before men in all proper expreſſions of Loyalty to the Sovereign, and obedience to the higher Powers, that they, ſeeing the works of the Perſon, whom they eſteem, may be led to imitation, and be inſtructed in the manner and meaſure of their reſpective duties by his example.

To

To conclude — I muſt again inculcate the Apoſtolical precept, as moſt agreeable to the purpoſes of the preſent occaſion, as the beſt means for the preſervation of publick and private tranquillity: *ſtudy to be quiet and do your own buſineſs.* And this I am encouraged to in a more emphatical manner at this preſent juncture of time; when this doctrine comes reinforced by the * voice of Royal Authority, and recommeded from the Throne to the Lords and Gentlemen of this Kingdom. Let us on this occaſion ſhew our Loyalty by our compliance with this exhortation. Let every one conſcientiouſly diſcharge the ſeveral duties of his own ſtation: by this behaviour he will approve himſelf a good ſubject to his Prince, and friend to his Country. — Finally, as the ſolemnity of this day inſtructs us to make ſupplication for Kings and all that are in Authority, let us alſo add this prayer in behalf of ſubjects, *that they may lead quiet and peaceable lives in all godlineſs and honeſty; for this is good and acceptable in the ſight of God our Saviour.*

* See the King's Speech at proroguing the Parliament, June 19. 1758.

1 THESSAL. IV. 11.

That ye ſtudy to be quiet and to do your own buſineſs.

HAVING explained the terms of my Text, and ſtated the notion of the Duty; and having moreover directed the application to our practical uſe, —

Firſt, in our general Calling — as *Chriſtians*,

Secondly, in our particular Calling —— as *Gentlemen*, ——

it now remains that I addreſs the precept of the Apoſtle in a more eſpecial manner as affecting you in the character of *Scholars*.

You, *Scholars*, above all others ſhould *ſtudy to be quiet, and do your own buſineſs*: Such behaviour is peculiarly ſuitable to your profeſſion: by ſuch inſtances of obedience both paſſive and active you approve yourſelves uſeful members of the Community, and true friends to the Government: not by noiſy uncharitable expreſſions of a turbulent Party-zeal, but by that

that, which is the beſt proof of your ſincerity, by *leading quiet and peaceable lives in all godlineſs and honeſty*. This is a compendious ſyſtem of a *Scholar*'s politicks.—And, if the dignity of your character and the effects of your behaviour be of any importance to the Publick, that diſcourſe, which reminds you of the ſeveral duties in *your* ſtation by applying the doctrine of the Text to your particular caſe, will, I hope, at the ſame time be found to anſwer the purpoſes of the preſent Solemnity.

Conſider then the *Scholar* in every point of view: conſider him in the abſtracted idea, as ſuch: you will find that the very *name* or notion implies the duty enjoined in my Text; both a diſpoſition and obligation to this ſtudy. It implies a ſtate of *leiſure*: not an abſolute exemption from all manner of buſineſs, or a privilege to be entirely idle; but, in a relative ſenſe, an honourable leiſure, a diſengagement from the trouble of ſecular affairs, and the lower cares of a buſy life, which generally diſcompoſe and debaſe the mind; and all with a view to this general end, that amidſt the enjoyment of ſuch leiſure and tranquillity he may without interruption purſue his ſtudies of uſeful learning.

Conſider him now in his *Collegiate* capacity.—In the very aſpect of the Perſon and Place what

what more obviouſly is ſuggeſted to our thoughts, than the amiable idea of peace and quietneſs — of tranquillity and regularity — of a quiet and peaceable life in all godlineſs and decency? his very ſituation beſpeaks and recommends the ſtudy to be *quiet*. The publick proviſion made for his ſubſiſtence without any perſonal trouble, the ſeveral inſtitutions and rules of diſcipline in ſociety are calculated for this end. As he has fewer connexions, he has withall fewer interruptions or provocations, fewer occaſions of interfering with the intereſts of any other men; and accordingly can more eaſily preſerve his tranquillity, being neither diſpoſed to give nor liable to ſuffer diſturbance. It is ſurely a ſingular advantage of the *Scholar*'s ſituation, that he is removed at ſo great a diſtance from the political world, out of the reach of fortune, out of the road of hurry, ſtrife, and contention, a circumſtance which many not without envy admire.

But if He, who hath thus choſen the better part, ſhould ſuffer himſelf to be troubled about the many things of this buſy world — if he ſhould endeavour to invert the Apoſtolical precept, and ſtudy not to be quiet and not to do his own buſineſs, — and ſhould, without any call, officiouſly intermeddle in other mens affairs, — he of all men would be moſt inexcuſeable; his behaviour in ſuch circumſtances would

would be moſt unaccountable, without any reaſon and provocation. For ſurely it ſeems unnatural for the man of Eaſe to multiply troubles, to be induſtrious to procure his own uneaſineſs, and embroil himſelf in concerns not his own. And in particular with regard to publick affairs, it is quite unconſtitutional in a *Scholar* to ſet up for a *Politician* or a *Party-man* of any denomination, and to prefer a ſtate of contention and turbulency to the rational pleaſures of a quiet and peaceable life.

The ſtation, in which God's providence hath placed him, ſuggeſts a different turn of mind, and points out a different kind of employment, ſufficient to engage the activity of all his Powers. The deſign of our Lawgivers in the whole ſcheme of Academical diſcipline tends to enforce the doctrine of my text in every inſtance of ſubordination and regularity. Our *Jeruſalem is built, as a city that is at unity in itſelf.* The members of our Community are in a more eſpecial manner inſtructed to cultivate an univerſal friendſhip and unanimity; and on every occaſion to exert a true greatneſs of ſpirit, devoted to the good of the publick, above all petty regards of any party-intereſt, uninfluenced by vulgar prejudices or any ſiniſter motive. So that a *Scholar*, whenever he becomes turbulent and factious, a buſy body in other men's matters,

or enters into any party-ſquabbles, does really act out of character, he deſerts his proper ſtation, he debaſes his dignity, and behaves inconſiſtently with his profeſſion.

But, that you may be more ſenſible of the advantages of your ſituation rightly improved, and by way of motive to the ſtudy to be quiet, it may not be amiſs to point out ſome miſchievous effects of a turbulent unquiet ſpirit in ſeveral views, as they redound to the party himſelf — to his neighbour — or to the publick.

We then ſuppoſe him placed in ſome ſociety, with all the opportunities of improvement in the ſtudy of uſeful learning: and happy would he have been, if he had applied them to the good purpoſes intended. But there is a ſtrange perverſeneſs in ſome minds, an endeavour to counteract the ſcheme of their own intereſt and duty, a miſemployed activity, preferring any buſineſs to that which is properly their own. So then, impatient of reſtraint, and too wiſe to be governed by eſtabliſhed rules, this young unexperienced adventurer launches out of the harbour of tranquillity into a wide ſea of troubles, toſſed about by winds and waves; without compaſs or ballaſt, without the proper means of direction or ſupport: he is in a ſtate of continual agitation and ſollicitude; and really ſeems to have loſt the taſte of all happineſs

together

together with his former ſtate of tranquillity. As he is ever forming ſome ſcheme of imaginary intereſts, he withall creates occaſion of ſome freſh diſquiet: quickneſs of apprehenſion and keenneſs of appetite tend to aggravate the miſchief: ſome favourite object in view excites warm deſires: his hopes and his fears are alarmed; his avarice, and ambition, and all the boiſterous paſſions of his nature are let looſe in the purſuit.

Now how inconſiſtent is all this with the character of a *Scholar?* of one, who is preſum'd to have ſtudied Philoſophy to better purpoſe, and to make a proper application of his knowledge, in the government of thoſe diſorderly affections, which occaſion his preſent uneaſineſs? a *Scholar* is ſuppos'd to be one, who conſiders the real relations of things; able to form a juſt eſtimate, and accordingly to regulate his deſires: he cannot but perceive the impropriety of engaging ſo earneſtly in matters, in which he will really find himſelf ſo little intereſted. What a ſtrange infatuation is it in the *Scholar*, who by his ſituation and courſe of life is moſt detached from all connexions of intereſts in the world, to involve himſelf in the ſchemes of any faction? — or that Avarice and Ambition ſhould invade the ſeat of contentedneſs and frugality, or that there ſhould be any

vehemence of contention, where there were ſo few objects than could give any provocation. — But, be this as it may be, the effect, wherever it happens, is very miſchievous: much injury is done to our Neighbour in the diſpute: and what leſs can be expected from him who appears to do violence to his own reaſon, and is an enemy to his own happineſs? By what ſtrange prejudices are men influenc'd in the courſe of any political contention? in all party-zeal, of whatever denomination, there appears a ſpirit of hoſtility: men are prompted to act offenſively againſt one another, without reaſon or provocation; they think it meritorious to overthrow whatever ſtands in competition or oppoſition to the favorite ſcheme. One would imagine, that, during the conteſt, the principles of common juſtice and Chriſtian charity were by a kind of tacit compact ſuſpended. How often do we ſee our Neighbour's character injured by illnatur'd ſuſpicions, or malicious miſrepreſentations? and all this, —— for ſome mean purpoſe of ſome petty temporary expediency, and done without any ſenſe of ſhame or remorſe; as if it really ceaſed to be criminal in matters Political to *bear falſe witneſs againſt our Neighbour?* Now, all this being conſidered, is there not abundant reaſon to inculcate the precept of my text, that

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ye *ſtudy to be quiet*, and avoid all occaſion of offence, and, *as much as is poſſible, to live peaceably with all men?* There is a ſtrange infectious quality in Party-zeal: *a little leaven leaveneth the whole lump*: good qualities are ſoon corrupted, and made the inſtruments of greater miſchief.

With regard to the *Publick* — as the intereſts of every Community are ſupported by the concurrent ſervices of the ſeveral members in their reſpective ſtations, it is evident, that as far as their ſervices are diverted from their proper object, ſo far the publick good ſuffers a detriment, being defrauded of the benefit of thoſe abilities, which ſhould have been employed to better purpoſes: and in the courſe of things this unnatural ſtrife and variance of individuals about their private intereſts tends to weaken the conſtitution of the body politick. Beſides this, there is another ill effect of a complicated nature, which accompanies the prevalence of ſuch party-regards: viz. that they corrupt the *moral taſte*, and pervert the notions of right and wrong: than which nothing can be more unphiloſophical and unacademical. They put falſe colours on things, and give a wrong turn to the mind; thus we have ſometimes ſeen certain noiſy unmeaning aſſertions obtruded

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for ſound principles —— true generoſity and publick ſpirit ſwallowed up in faction —— falſe popularities prevail over real merit —— partialities take place of juſtice — eſtabliſh'd rules give way to perſonal regards — and the relaxation of wholeſome diſcipline followed by the decay of Learning and Morality. Such are the ordinary effects of Party-prejudices; and in every Community, *where ſuch ſtrife and envyings are, there is confuſion and every evil work.* — And now is there not abundant reaſon to exhort you to this important ſtudy, the ſtudy to be *quiet*: that negative qualification, which implies a reſtraint of all thoſe diſorderly paſſions, which prompt men to diſturb both private and publick tranquillity; and which is withal a neceſſary preparative for your improvement in all learning and virtue?— This brings me to the conſideration of the laſt clauſe in the precept: *do your own buſineſs.*

What then is the buſineſs of a *Scholar?* — the queſtion may perhaps ſeem ſtrange in this *Place* and *Audience:* but, to give an explicit adequate anſwer to it in the full ſcope ſeems to require nothing leſs than the wiſdom of *Solomon.* You have before you an object, in its extent, infinite, comprehenſive of all truth, and exceeding the capacities of the moſt enlarged

larged mind, — in its worth and importance preferable to every other attainment, ſuch as could be deſcribed ſo feelingly by none, but him, who had the fulleſt experience, the wiſeſt among the ſons of men.

Not to enter into the ſeveral branches of Learning, it may be ſufficient to remark in general, that the *Scholar* has buſineſs enough to engage his attention, buſineſs the moſt honourable, as being the moſt rational, and calculated for the entertainment and improvement of every faculty of the human mind: ſuch, on the whole, as abundantly rewards that induſtry, which it renders neceſſary.

Methinks the *Scholar*, when he looks on the world in a comparative view, cannot be inſenſible of the dignity of his Profeſſion, and the happineſs of his ſituation. While he ſees the bulk of mankind engaged in vain purſuits, either idly buſied in ſplendid trifles, or turmoiling in low ſordid cares about the neceſſities or luxuries of this mortal life, he may reflect with ſatisfaction upon his own ſtate of innocence and tranquillity, in the proſecution of thoſe ſtudies, which tend to the purifying his affections, the elevation of his underſtanding, and the perfection of his nature. 'Tis his privilege to have a more exquiſite taſte of ſublime truths unknown to the vulgar — to converſe

converſe with the intellectual world, and enjoy the wiſdom of paſt ages. He can ever find ſufficient matter either for amuſement or inſtruction: he can indulge the pleaſures of imagination in the flowry fields of *Poetry* — or triumph with the applauded *Orator* in the arts of perſwaſion and force of eloquence — or, he can retire into himſelf, abſtract, refine, and methodiſe his own ideas, rectify his judgment and deduce a train of juſt concluſions, diſcover fallacies, and fix unerring rules for the conduct of his underſtanding. Or, if he delights in *ſpeculative* ſcience, he may find agreeable employment in the variety of *mathematical* ſtudies, in the inveſtigation of abſtruſe truths, and ſolution of difficult problems, and rejoice in the diſcovery, *as one that findeth hidden treaſure.* —— Or, he may enter into the more ſerious diſquiſitions of *morality*, conſider the nature of man, the end of his Being — the relation of things, — the diſtinction of good and evil, — the ground of obligation and reaſon of duties, and apply this knowledge to practical uſe for the regulation of behaviour in ſocial life; —— or, he may peruſe the book of God's Providence, written as it were in the hiſtory of every preceding age: he may here without hazard gather wiſdom from example: he may remark the ſe-

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cret ſprings of the moſt memorable tranſactions — the ordinary effects of publick virtue and wickedneſs, and diſcover the finger of God in the ſtupendous revolutions of Government, and the fate of Kingdoms — or, which is more obvious to his view, he may peruſe the book of *Nature*, opening the works of the Creation, in the heavens above, and the earth beneath, —— the animal, and the vegetable world, from the *Cedar that is in Libanus, to the hyſſop, that ſpringeth out of the wall:* — obſerve the various appearances of things, and trace out the Cauſes of effects unaccountable and ſurprizing to vulgar minds, — meditate on the final reaſon of things, — and, on the whole, through the works, which are ſeen, explore the inviſible things of the Creator, *even his eternal power and Godhead:* thus will he anſwer the end of his ſtation in this great Theatre, being an intereſted Actor, a curious obſerver, and a religious Philoſopher.

But above all, he may and ought to ſtudy the Book of books by way of preeminence and diſtinction above all others called the *Bible*, the word of God, the treaſures of heavenly knowledge and divine philoſophy, the ſyſtem of the only true wiſdom, diſtinguiſhed above all other by this incommunicable character, *able to make wiſe unto*

ſalvation, thro' faith which is in Chriſt Jeſus. To this ſtudy peculiarly are to be applied thoſe repeated exhortations and recommendations, which *Solomon* in the book of *Proverbs* applies to *Wiſdom*, by which (however indefinite the expreſſion may ſeem) he means *religious* Wiſdom. *Happy is the man that findeth wiſdom, and the man that getteth underſtanding: for the merchandiſe of it is better than the merchandiſe of ſilver, and the gain thereof than fine gold: ſhe is more precious than rubies, and all the things thou canſt deſire are not to be compared unto her.* Such is the incomparable value and importance of this wiſdom. And indeed the ſtudy of it becomes an univerſal buſineſs, the buſineſs of all Chriſtians, but in a more eſpecial manner the buſineſs of *Scholars*; of that order of men, who are peculiarly ſeparated and devoted to the ſtudy of all uſeful learning, and for this good purpoſe are ſupported by liberal endowments and diſtinguiſhed by ſingular privileges. And further ſtill, the obligation in an higher degree affects thoſe, who make Divinity their *Profeſſion*, who are deſign'd to be publick interpreters of holy ſcripture, and Preachers of righteouſneſs. The ſons of the Prophets are trained up in theſe Seminaries to the ſtudy of divine Philoſophy, to this end, that they may

go forth as Lights into the world, *perfect, and thoroughly furnished unto all good works*, converſant in the explication and application of Scripture, for *Doctrine, for Reproof, for Correction, and Inſtruction in righteouſneſs.*

The account of the *Schools of the Prophets*[a] given in the ſacred hiſtory may deſervedly ſo

[a] Some circumſtances are mentioned in the ſacred hiſtory from whence we may collect a general notion of the manner of their education — theſe I have conſidered more diſtinctly in a Latin ſermon entitled *Samuel* &c. however it may not be improper to point out a few particulars, which bear ſome analogy to our Academical inſtitutions.

We read of a *company of Prophets prophefying and Samuel appointed over them* — that they acted under the inſpection and authority of their Governors: accordingly the ſons of the Prophets are repreſented as *ſitting before Eliſha*, by which poſture is denoted the manner of receiving inſtruction — As to ſituation of Place for their reſidence, this appeared ſuited to the deſign of their inſtitution, being ſequeſter'd from the noiſe and hurry of the buſy world, ſuch as afforded leiſure and opportunity for meditation and ſtudy — *Samuel* reſided in *Naioth*: and *Eliſha* had his ſchools, not in *Samaria* but in Mount *Carmel, Gilgal, Bethel*, and *Jericho* — They lived together in one common building, as a Body, under the Eye of their Preſident. We find that as the ſons of the Prophets encreas'd in number, they apply'd for an enlargement of their building; they ſaid unto *Eliſha, behold the place where we dwell with thee is too ſtrait for us, let us go, we pray thee, unto Jordan, and take every man thence a beam.* —— They appear to aſſemble together and to eat in common in the preſence of their Director. *Set on the great Pot for the Sons of the Prophets:* when there was a dearth in the land, their proviſion did not fail: a miracle could ſupply a deficiency, or remedy a diſeaſe. —— Laſtly, we perceive them diſtinguiſh'd by ſingularity of habit and manners, ſuch as deriv'd a reverence to

ſar engage our notice on this occaſion, in proportion as we perceive a ſimilarity of many circumſtances applicable to our own caſe. The End and Deſign of this inſtitution, which took place under the auſpices of the Prophet *Samuel*, was to prevent the growth of ignorance and immorality in that dark and degenerate age, and withal to revive and preſerve the ſenſe of true Religion, and the worſhip of the *Jehovah*. In theſe ſeminaries were ſome ſelect perſons educated in the ſtudies of divine philoſophy, under the direction of an inſpired Teacher. And it is obſervable that God did ordinarily out of *Theſe Scholars* chooſe fit inſtruments of his extraordinary purpoſes; thereby teaching us, that minds, thus cultivated and improved by the ſtudies of uſeful Learning, and withal formed and regulated by habitual Diſcipline, are beſt prepared for the reception of divine illuminations. So much in general we may remark as pertinent to our preſent purpoſe.

But to proceed — we may obſerve in the laſt clauſe of my text that the expreſſion is emphatical, denoting a limitation: πρασσειν τα ιδια to do the buſineſs peculiar to your own

their perſon and character in the eye of the World; by which diſtinction they were admoniſh'd not to diſgrace the dignity of a reſpectable profeſſion by an unſuitable behaviour.

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Calling, excluſively, or in preference to all other. There is indeed a connexion between the ſeveral branches of Learning; and the *Scholar*, in the courſe of his Education is ſuppos'd to have acquired a general knowledge. And ſurely ſkill in any ſcience is a laudable accompliſhment of the human mind. But ſtill it behoves him to remember, that all other ſtudies are ſubordinate to that, which is the *End* of his Profeſſion: and that there is by way of eminence *one thing needful*, which ought to engage his attention in preference to every other concern.

Solomon in the book of Proverbs repreſents divine wiſdom under the notion of Silver and Gold: a character, which denotes its ſingular worth and importance; but he withal repreſents the difficulty of the acquiſition; and accordingly the neceſſity of a diligent application. We are exhorted to ſeek her, as ſilver, and ſearch for her as hid treaſure. We muſt dig deep; a laborious ſearch is requiſite for the diſcovery: and after all, there remains no inconſiderable trouble in ſeparating the droſs from the Ore, much accuracy of judgment is required to clear up what was hid in obſcurity, or involved in difficulties, to diſtinguiſh truth and falſehood, and preſerve its purity from any baſe mixture.

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You ſee here the buſineſs of a Scholar, various in kind, ſuch as in ſome inſtances requires a nicety and delicacy of taſte, in all ſome degree of induſtry; and thoſe proportion'd to the difficulty and importance of his ſtudies. He can never want freſh matter for the continual exerciſe of his Powers: and the difficulty of the work ſhould quicken that diligence, which it renders neceſſary. Idleneſs in a Student is a downright Solœciſm: the general precept of St. *Paul* more eſpecially affects the caſe of *Scholars*: τῃ σπουδῃ μὴ ὀκνηροι, not ſlothful in ſtudy or application to their buſineſs.

And in truth the very notion of a *Scholar* ſeems to imply an obligation to *induſtry*. For why is he made this man of *leiſure*? why is he thus exempted from the common cares of low life? but with this view, that he may without interruption attend the more important buſineſs of his Calling, in Wiſdom, and Knowledge, and in Equity. 'Tis the privilege and happineſs of his ſituation, that he hath greater opportunities of making improvement in all uſeful Learning, — of having an underſtanding more exerciſed and enlarged, — and habituated to conſider notions abſtractedly, in an unmixed, diſintereſted view, — not to be eaſily miſled by vulgar prejudices, — but to

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be able to diſtinguiſh between appearances and realities, — between Names and Things, — between Perſons and Principles; and accordingly upon the whole to form a more juſt and impartial judgment: he will guide his words with diſcretion, and his actions with moderation and juſtice.

Nor ſhould we omit another ſingular advantage of this place, the advantage of *Diſcipline*, as well as *Inſtruction*, of inſtitutions for the regulation of Morals, as well as the improvement of the Underſtanding. Such is the general tendency of our Statutes *de moribus conformandis &c.* the publick proviſion made for ſeveral uſeful purpoſes, — for ſtated times of attendance on offices Civil and Religious — diſtinction of Academical habits — ſenſe of ſubordination and decency, — above all an habitual conformity to the eſtabliſhed rules of Society. Theſe impreſſions on the mind, as they introduce a diſpoſition of ſerioufneſs and ſobriety, will be of univerſal ſervice, being at the ſame time the preſervative of Morals, and the means of improvement in Learning. And, with regard to the *Publick*, we have reaſon to anticipate the good effects of ſuch Diſcipline: we may look upon that regularity of behaviour, which any member ſhews in his reſpective Society, as a preparatory exerciſe of obedience

dience to Government, and as a pledge of future loyalty to the Sovereign.

Upon the whole, I would have the *Scholar* made throughly ſenſible of the advantages which he enjoys, and of his obligation to induſtry, the ſtudy to do his *own buſineſs*. At the ſame time it behoves him to conſider, that the neglect or abuſe of theſe advantages will be imputed to his condemnation. If abilities and opportunities are eſteemed *talents*, entruſted to his management, it behoveth him to conſider, how, and what he will anſwer, when *his Lord cometh to take account* — to remember, what was the fate of that ſlothful Servant in the parable, who *hid his Lord's talent in a Napkin:* loſs, diſgrace, and ſomething worſe than degradation. Indeed ſlothfulneſs in every *Scholar*, as ſuch, is inexcuſeable: but it becomes more eſpecially ſo in *thoſe*, who by the liberality of Founders and Benefactors are nouriſhed and ſupported in the ſtudy of uſeful Learning. If they diſappoint the End of their inſtitution — if they ſo ſtudy to be quiet as to do no buſineſs, but indulge themſelves in an inglorious eaſe or an unprofitable activity, — if they abuſe the bounty of their Founder, and pervert that which was intended for the ſupport and encouragement of induſtry, into the nouriſhment of idleneſs and

and luxury — what anſwer can they make before God or man? not merely for the ſimple crime of accidental negligence, but for deliberate habitual diſhoneſty, negligence aggravated by breach of truſt, and imputation of ingratitude?

I beg leave to addreſs ſuch perſons in the quaint expreſſive words of Dr *Barrow*, who makes the following expoſtulation: viz. "let "every Scholar when he miſpendeth an hour, "or ſluggeth on his bed but imagine that he "heareth the Voice of glorious Kings or vene-"rable Prelates, or worthy gentlemen complain-"ing thus: why Sluggard doſt thou againſt "my will poſſeſs my eſtate? why doſt thou "preſume to occupy the place, due to an in-"duſtrious perſon? why doſt thou forget or "deſpiſe thy obligations to my goodneſs?" — *wherefore is there a price in the hand of a fool to get wiſdom, ſeeing he hath no heart to it?*

Hitherto each clauſe of my text has been conſidered ſeparately and independently: it may not be amiſs now to conſider them as connected together in a mutual and reciprocal ſubſerviency to each other, by way of *means* in order to an *End*. Accordingly the Apoſtolical precept may be thus underſtood: in order to be quiet, ſtudy to do your *own buſineſs:* mind your own concerns only; ſo ſhall you meet with no diſturb-

ance or interruption. — And on the other hand, in order to do your own buſineſs to good purpoſe, ſtudy to be *quiet*; meddle not with other mens affairs, for, ſo far as you do this, your attention is diverted from your own, and you will be deficient in your duty thro' a criminal negligence.

It has been obſerv'd that the firſt branch of the precept is rather of a *negative* nature, and, under the notion of the *ſtudy to be quiet*, implies a reſtraint of all thoſe diſorderly motions, which diſturb your own, and your Neighbour's Peace, and in effect prove an hindrance to the doing your own buſineſs. Now the *poſitive* duty, enjoin'd in the latter clauſe, is induſtry in your own proper Calling: and how is this to be exerted to the beſt purpoſe? by removing whatever may prove an impediment or obſtruction, and directing your attention and activity to the proper object. You perceive that the former is neceſſary in order to the latter. Your induſtry diverted and miſapplied is impertinence with reſpect to your Neighbour; and with reſpect to yourſelves, ſomething worſe than mere idleneſs. St. *Paul* thus complains of ſuch perſons among the Theſſalonians, *we hear that there are ſome, who walk among you diſorderly*; μηδεν εργαζομενους, αλλα περιεργαζομενους doing nothing of their own proper buſineſs, but rather ſuperſerviceable fellows,

lows, officious intermeddlers in matters foreign to their purpoſe. To ſuch he ſubjoins the moſt ſolemn exhortation, *that they with quietneſs work, eating their own bread:* and the words immediately following my text expreſs the ſame thing with the ſpeciality of the manner; *working with your own hands, as we have commanded you.* The primitive Chriſtians indeed in the *literal* ſenſe were obliged to procure their ſubſiſtence by manual labour: Circumſtances of the times are now altered in this reſpect; and *Scholars*, being exempted from this neceſſity, may perhaps look upon themſelves as *Gentlemen*, in a ſtate of independency: but it behoveth them to conſider that the *reaſon* of the precept is ſtill in force, there ſtill ſubſiſts a perſonal obligation to labour in their reſpective ſtations, περγαζεσθαι τα ιδια. And the equity of the Apoſtle's rule ſtill holds good: *that, if any man would not work, neither ſhould he eat.* He ought to conſider by what kind of tenure he does enjoy the benefit, not by inheritance, or the gift of fortune, but as the reward of merit, and encouragement of induſtry.

As to the *obligation* to do our own buſineſs —this is a caſe too plain to admit any doubt or to need any proof. But with regard to the firſt clauſe of the precept, which is of a negative kind, with regard to the *manner* and *meaſure* of

the duty there required, how, and in what degree men ſhould ſtudy to be quiet — this is a mixed caſe, in which they judge differently; ſome pretence of publick good is thrown in their way, they eaſily deceive themſelves with this notion; they think this a ſufficient call for their abilities, and accordingly they forwardly intrude themſelves into their neighbours province, and give him an unneceſſary diſturbance. Now here is reaſon of caution in a caſe, where there is ſome danger of a miſtake. The truth is; the mind of man cannot be entirely unactive: ſome employment it will ever find or make: variety and novelty are always agreeable and engage the attention: familiarity of the object generally produces a diſlike: diſcontent at home leads our fancy abroad, and we ſoon prefer our neighbour's lot to our own. In fact mere idleneſs creates impertinence; and the want of real buſineſs makes the buſy-body: he muſt be doing ſomething; he likes another man's ſtation better than his own; accordingly intermeddles in his affairs, and, rather than be thought dull and inſenſible, he becomes pragmatical and turbulent.

Need I here caution the Scholar againſt the effects of this unquiet ſpirit, by which the peace of leſſer and greater communities has been often diſturbed? He ſurely of all men would be the

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moſt inexcuſeable, as he is furtheſt removed from the very temptation. He hath no *leiſure* to interfere in other men's affairs, who is pre-engaged in ſo many of his own. The character of a *Scholar* carries in it a ſuppoſition of induſtry; and the habit of induſtry is the beſt ſecurity both of his own, and his neighbour's quiet.—Let him then, as much as may be, keep himſelf unſpotted from the world: let not the falſe notion of popularity lead him into the company of fools: nor the vanity or affectation of publick ſpirit make him a Politician; nor let the inquiſitive genius dwindle into the Newſmonger. 'Tis ſurely no deſireable praiſe of his induſtry that he ſpends more hours of ſtudy in the Coffee-houſe, than in his College; and is more converſant in modern pamphlets, than in books of ſolid ancient learning; this is a down right abuſe of application, perverting the order of things, while he neglects the true object of his ſtudies, and makes idle amuſements his moſt ſerious buſineſs.

Athens was once the famous ſeat of learning, and, as we may ſay, the *Univerſity* of *Greece*. The ſacred Hiſtorian informs us *that all the Athenians and ſtrangers who were there, ſpent their time in nothing elſe but either to hear, or to tell, ſome New thing*. Now we here may remark that this is mentioned not as the praiſe of their

wiſdom,

wiſdom, but rather as an inſtance of their levity. And it is further obſervable that their great Orator takes frequent occaſion to expoſtulate with them on this head: he often expoſes this idle goſſiping humour, and ridicules the over-curious News-mongers and wrongheaded Politicians: and endeavours to call off their attention from vain amuſements and falſe buſineſs to the more immediate and important care of their endanger'd ſtate. [a]

Do you enquire after the event of things? — you will find that theſe ſeaſonable expoſtulations and admonitions were offered in vain to that overwiſe and capricious people. That city of Politicians was ſo buſied in the affairs of all *Greece*, that ſhe neglected her own private intereſts: publick ſpirit was ſwallowed up in faction: and the real buſineſs of ſtate was ſuperſeded by the love of novelty and amuſements: the ſpeculations of the News-monger had more influence than the arguments of the Patriot-Stateſman: and the fondneſs for theatrical diverſions completed the diſſipation. Conviction

a The paſſage is pertinent and very expreſſive η βουλεσθε, ειπε μοι, περιοντες αυτων πυνθανεσθαι κατα την αγορων, λεγεται τι καινον; —— γενοιτο γαρ αν τι καινοτερον η Μακεδων ανηρ Αθηναιους καταπολεμων, και τα των Ελληνων διοικων; —— τεθνηκε Φιλιππος; —— ου μα Δι' αλλ' ασθενει· τι δ' ὑμιν διαφερει; και γαρ αν ὀυτος τι παθη, ταχεως ὑμεις ἑτερον Φιλιππον ποιησετε, αν περ ουτω προσεχητε πραγμασι τον νουν.

came

came too late: and *Athens* did indeed afford matter of ſurpriſing News to all *Greece*, being conquer'd by a Power, which ſhe had provok'd and deſpiſed.

May never this falſe taſte of the *Athenians* prevail among you: but let the immediate proper buſineſs of your profeſſion effectually engage your application, ſo that your abilities may never be miſapplied in vain purſuits; and that the ſeed, ſown in a good ſoil, may never be choked with the impertinent cares of the world, and become unfruitful.

I have now gone thro' what I propos'd; I have conſidered the doctrine of my text, as applied to the particular caſe of *Scholars:* and all along I have ſuggeſted ſuch conſiderations, as I apprehended might be of uſe, and indeed not leſs ſuitable to this *Occaſion*, than *Place*. For I would have you look upon the Conſtitution of an Univerſity, and the buſineſs of a *Scholar*, as connected with the intereſts of Government, and the purpoſes of the preſent Solemnity. The buſineſs of a *Scholar* is the ſtudy of uſeful Learning and true Religion: in doing this buſineſs he anſwers the publick ends of his inſtitution, and conttibutes to the ornament and ſupport of Government. —— By his ſtudy to be *quiet* he exemplifies the duty of a good ſubject in a paſſive and active obedi-

obedience to authority, and loyalty to his Sovereign. Look upon the Scholar in his conſtitution and ſituation in life — the courſe of his ſtudies and diſcipline: no one appears better formed or diſpos'd for the diſcharge of all duties belonging to the character of a good ſubject: *to lead a quiet and peaceable life in all godlineſs and honeſty.*

And indeed in this reſpect more is with reaſon expected from *him*, than from moſt other men, not only as being better inſtructed, but alſo as better *encouraged*. For it muſt be obſerv'd that, beſide the common obligation of ſubjects in general, there are alſo certain *ſpecial* obligations which more immediately affect the Univerſity, as ſuch, conſidered as a Body *Corporate* of *Scholars*, a Body diſtinguiſhed by Royal favours and inveſted with many ſingular privileges and immunities. Survey your Charters, and the ſeveral Grants from the Crown: what do you there read but a continual hiſtory of ſo many Royal Benefactions? ſo many occaſional interpoſitions of the Royal Prerogative in your favour, in acts of Munificence or Protection? —— ſeparate juriſdiction of your own Court — freedom from vexatious ſuits — ſuperiority over the *Oppidani* — privileges of Market — of Literary Preſs — Licence of Mortmain extended &c. — theſe, and

and the like Rights and Benefits, by which you are diſtinguiſhed above your fellow-ſubjects, ſhould remind you of your obligations and dependency, *that ye boaſt not yourſelves* in a notion of an imaginary independency, *as tho' ye had not received:* but rather conſider the *End*, for which they were conferred on you, viz. that you might be *quiet and do your own buſineſs:* buſineſs moſt honourable and important, the ſtudy of Learning and Virtue. Have Kings been your Nurſing-fathers, and Queens your Nurſing-mothers? let the ſenſe of the honours and favours received excite your moſt thankful acknowledgements, and produce a behaviour ſuitable to your profeſſions; ſuch as may appear to deſerve the continuance of royal Beneficence, in ſuch expreſſions of loyalty, as may be conſider'd, not only as a Debt of Juſtice from a Subject to his Sovereign, but alſo of Gratitude from the Client to his Patron and Benefactor. And, ſhould any future enlargement of privileges and benefits be deſired, what more effectual recommendation than this publick proof, that you have made a right uſe of thoſe already granted? that you have anſwered the Ends of the indulgence by doing your own buſineſs, in promoting the cauſe of Religion and Learning?

ing? —— *and who ſhall harm you, when you are thus followers of that which is good?*

I need not ſuggeſt the ill effects, which accompany the ſuppoſition of a contrary behaviour —— I would rather fix your attention on the precept of my text: *be quiet, and do your own buſineſs:* an unfaſhionable and mortifying doctrine, ſuited rather to the dullneſs of a primitive Chriſtian than the vivacity of a bright genius and the enterprizing ſpirits of this age! So difficult a matter it is even to be quiet, that it is enjoin'd as an important object of your ſerious ſtudy, and ambitious endeavours: φιλοτιμεισθαι ἡσυχαζειν· exert your emulation in this ſtudy, your induſtry in the buſineſs of your calling: live in unity with your brethren, in conformity to the eſtabliſhed rules of Society; in obedience to the King, and all that are in authority under him. This is a plain and competent Syſtem of a *Scholar's* Politicks.

Let the men of buſineſs, the children of this world, be counted wiſe in their generations: wiſe with regard to the mean and humble purpoſes of worldly concerns, and intereſts of an uncertain temporary duration: let the ambitious *Abſalom ſteal away the hearts of the men of Iſrael,* ——and the *ſons of Zeruiah* by the intrigues of Faction grow *too ſtrong for King David* — let the

the ſeditious Orator court applauſe, and triumph in a precarious popularity, which at once evaporates in the breath of empty praiſe: — let the *Jeſuit* claim the unenvied honour of having exchanged the character of the *Scholar* for that of the *Politician*: let him glory in his ſecular wiſdom, in directing the counſels and conſciences of Princes: —— but the day will come, when the vanity of theſe purſuits ſhall be detected, and true *Wiſdom ſhall be juſtified of her children:* the final iſſue of things will ſhew, that they, who practice the plain Apoſtolical rule of my text, have *choſen that good part which ſhall not be taken from them.*

May theſe principles of Religion and Loyalty together with all uſeful knowledge be ever cultivated in theſe Seats of Learning! and every virtue which is an accompliſhment of a *Chriſtian*, a *Gentleman*, and a *Scholar*, for ever flouriſh and abound!

I ſhall conclude with that exhortation of St. *Paul* which, in a more explicit manner of recital, may remind you of the particular buſineſs of your profeſſion: "*finally, Brethren, whatſo-*
"*ever things are true, whatſoever things are ho-*
"*neſt — whatſoever things are juſt, whatſoever*
"*things are lovely, whatſoever things are of a good*
"*report — if there be any virtue, and if there be*
"*any praiſe, think of theſe things.*"

FINIS.

FINIS.